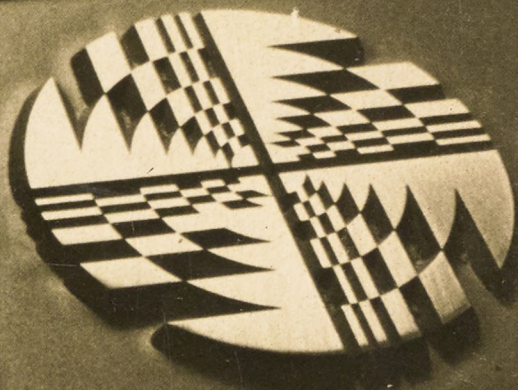
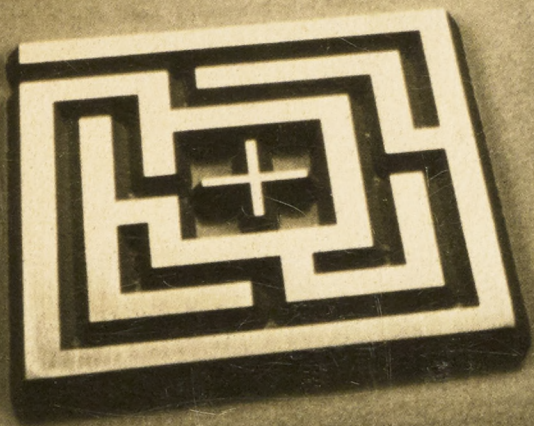
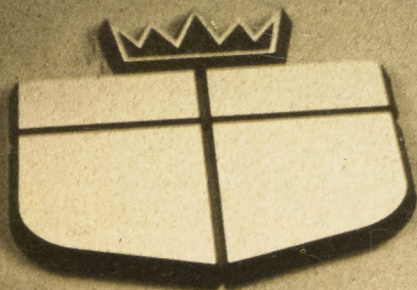


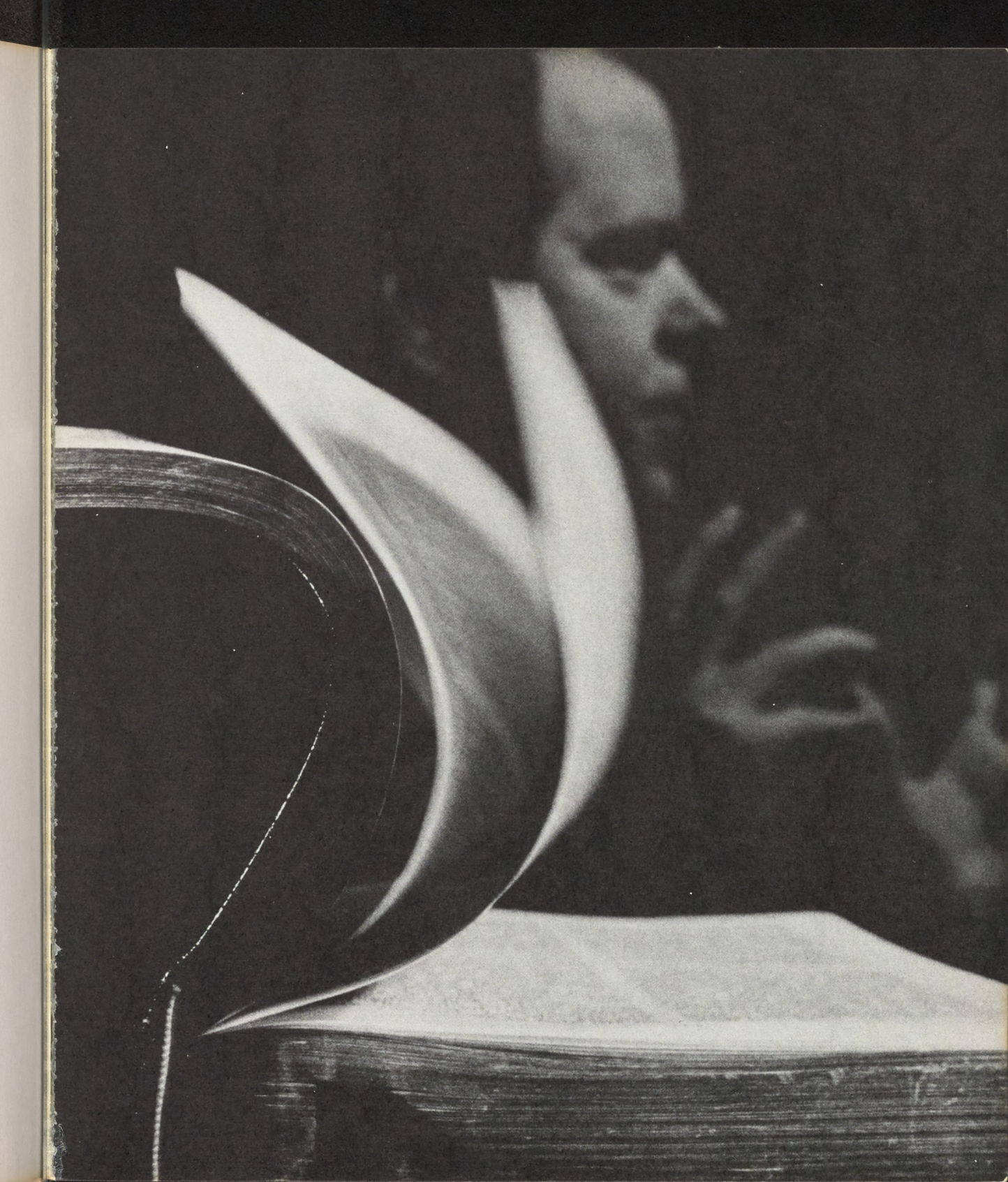
Fuller Theological Seminary

Graduate Schools of
THEOLOGY
PSYCHOLOGY
WORLD MISSION



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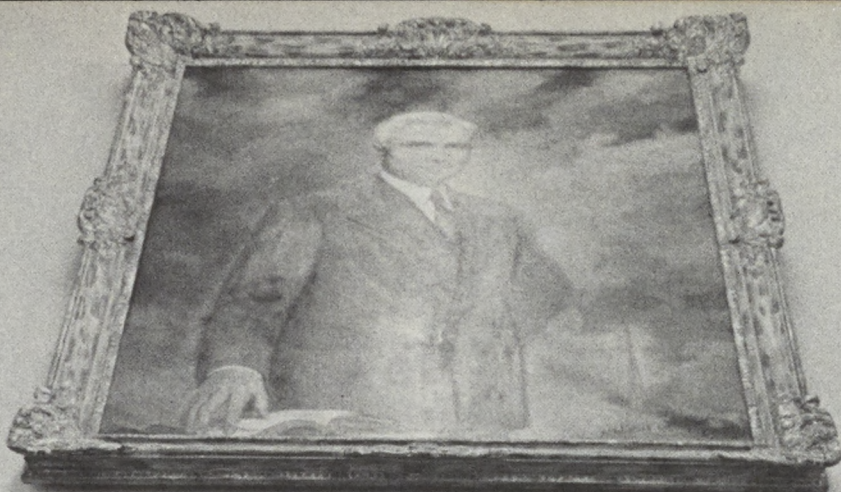




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Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101



**Graduate Schools of Theology,
Psychology, World Mission**
accredited by the Western Association
of Schools and Colleges

Fuller Theological Seminary

Schools of Theology and World Mission
also accredited by the Association of
Theological Schools. School of
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**Fuller Theological Seminary
admits students of any race, sex,
color and national or ethnic origin.**

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General Information

PURPOSE OF FULLER THEOLOGICAL SEMINARY

Fuller Theological Seminary is an evangelical and interdenominational community committed to excellence in graduate and professional education for the manifold ministries of the Church. Under the authority of the Scripture, the Seminary purposes to engage in research and publication vital to the understanding and communication of Christian faith; and, to the glory of God, it seeks to prepare men and women professionally, personally and spiritually to serve throughout the world as ministers, psychologists and missionaries.

CHARACTERISTICS OF FULLER THEOLOGICAL SEMINARY

As an educational arm of the Church, Fuller Theological Seminary with its School of Theology, School of World Mission and School of Psychology seeks to serve the body of Christ in its worldwide ministry by combining these emphases in the type of training it gives.

Evangelical Commitment

The trustees and faculty of Fuller Theological Seminary are convinced that Jesus Christ as revealed in the Holy Scripture and proclaimed in the power of the Holy Spirit is the only ground of man's reconciliation to God.

This commitment to the gospel implies:

- Acceptance of the evangelical doctrines contained in the Fuller Statement of Faith;
- Recognition of the early ecumenical creeds and the evangelical confessions of the Reformation as reliable summations of biblical teaching;

- Engagement in responsible Christian community through corporate worship and mutual supporting love in the bonds of the grace of Christ;

- Exhortation to personal piety and devotion

- through the disciplines of prayer and Bible study;

- Encouragement to godly living, Christlikeness in word and deed;

- Stress on the theological foundations of ministry;

- Confidence in the unity of God's truth which shows itself in our attempts to explore the interrelationships between theology and the arts and sciences.

Academic Excellence

The trustees and faculty of Fuller are committed to the achieving and maintaining of the highest academic standards in teaching, writing, research and professional practice.

The quest for academic quality shows itself in the following ways:

- An academically qualified faculty, whose appointments and advancements are dependent on potential and acknowledged competence in teaching, writing, research and professional practice;

- Regular contact with non-evangelical viewpoints through reading and research, guest lectures and conversation with other theological institutions;

- A visiting faculty of renowned scholars who will teach at least one quarter at Fuller;

- A first-class research library coupled with a program of travel allowance to enable advanced students to visit other research centers across the country;

- A network of contacts with the major academic institutions in the Los Angeles area which will enable students of the three schools to take full advantage of their scholarly and cultural resources;

- A program of light teaching loads and generous sabbatical grants for faculty members;

- Careful selection of students and a rigorous program of reading and research to encourage them to fulfill their academic potential, including their faculties of critical judgment and objective evaluation.

Interdenominational Breadth

The trustees and faculty of Fuller Theological Seminary are pledged to serve the whole

Church of Jesus Christ in its various expressions whether congregational, denominational or interdenominational. While not officially affiliated, Fuller cordially encourages its students to work within the existing church organizations.

This approach to churchmanship has a manifold impact on the program of the Seminary:

Trustees and faculty are drawn from varied Protestant communions and are encouraged to maintain strong ties with their denominations;

Members of the student body, representing more than seventy denominations, communions or mission boards, are urged to serve the church organization that nurtured them and are given special academic and professional courses in preparation for this;

Special effort is made to put the resources of Fuller at the disposal of those denominations or church agencies which do not have their own institutions for training ministers and missionaries;

Fuller's non-sectarian position is reflected both in its esteem for the great ecumenical and Reformation creeds and in its attempt to distinguish between areas of theological agreement and areas of legitimate theological disagreement among evangelicals;

It is the Seminary's concerted belief that the growth and renewal of the Church of Christ are normally achieved through preaching, evangelism, Christian nurture and church discipline rather than through separatism or sectarianism.

Vocational Diversity

The trustees and faculty of Fuller Theological Seminary take seriously the apostolic description of the Church's nature—one body, many members. The program of the three faculties—theology, psychology, missions—with the variety of courses offered by each, is its attempt to follow the biblical pattern.

This attitude toward diversity of ministry is reflected in several ways:

The programs of the three schools are designed to provide for a wide range of Christian service:

Theology students take courses preparing them to become pastors, youth directors, military and civilian chaplains, campus ministers, specialists in Christian education,

counselors, evangelists and professors; Psychology students are being trained to become clinical psychologists, research psychologists and professors, serving churches, hospitals and institutions of higher learning;

Mission students pursue courses which will equip them to become missionaries, administrators, teachers, researchers and writers.

Within the context of their general calling to Christian discipleship, Fuller students are urged to define and prepare for their special calling to ministry within the Church of Christ;

Relationships with other academic institutions provide the curricular, library and other ancillary resources necessary to sustain and enrich the vocational training;

Visiting lecturers in special fields are part of the regular program of professional preparation;

Relationships with churches, clinics, hospitals, mission boards and other agencies provide opportunity for professional supervised field education and internships;

The diversity of gifts and ministries to be exercised with awareness of the unity of the body and dependence upon the Head, Jesus Christ.

Personal Maturity

The trustees and faculty of Fuller Theological Seminary believe firmly that the Church of Christ must minister to the whole person. Emotional healing in Christian perspective is the particular goal of the Graduate School of Psychology, but the aim is shared by the two other faculties as well. The ultimate objective is that every Fuller graduate be equipped to model as well as foster in others an emotional maturity which is an aid to loving service.

This concern for developing and nurturing emotional maturity shows itself in several ways: In addition to the academic, clinical and research programs, the School of Psychology faculty provides a group therapy program for their students and encounter groups for student spouses;

Every theology student participates in a program of support groups and the dean of students and other faculty members carry on a counseling ministry to provide spiritual and emotional support as students seek to gain

understanding of themselves, their personal problems, their relationships with others and their calling.

Social Concern

The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships.

This concern affects the Seminary program in a number of ways:

The curriculum includes courses on race relationships, problems of church and state, and other aspects of social ethics, as well as social work, family guidance, care of handicapped children, etc.;

A committee of the student council gives leadership to a program which educates and involves students in the pressing social problems of the day;

Internships and field education opportunities confront students with the massive problems thrust upon them by our urban society;

The Seminary seeks to find a biblically shaped perspective in the question of the relationship between evangelism and social concern;

Part of the church renewal to which Fuller Theological Seminary is committed is the recovery of a theology of the diaconate to give shape and content to the Church's concern for the oppressed and the needy;

Since allegiance to Jesus Christ takes priority over all other allegiances, the Seminary is dedicated to exploring the implications of the gospel for Christian citizenship in contemporary society, here and abroad.

THE DISTINCTIVES OF EACH SCHOOL

In addition to sharing in and contributing to these characteristics, each school has its own distinctives which describe the specific nature of its ministry:



Theology

Preparing men and women academically, vocationally and spiritually for the ministries of the Church;

Engaging in the research and publication essential to the increase of theological insight.



Psychology

Training Christian men and women to serve in the areas of teaching, research and psychotherapy;

Exploring the interrelationship between theology and psychology;

Pursuing and publishing research in the areas of clinical, general and experimental psychology and the psychology of religion.



Mission

Engaging in research and publication concerning missions with special emphasis on:

Communication of the gospel;

Planting and developing of churches throughout the world;

Teaching missionaries and other leaders of the church what can be learned from research;

Stressing the biblical basis, authority and norm of missions and church growth.

The diversity of Fuller students was captured opposite in a recent year. Rick Risk, Kathy Harrell, and Bishop Philemon Khumalo were studying in the Schools of Theology, Psychology and World Mission respectively.

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STATEMENT OF FAITH

Doctrinally the institution stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. Consistent with this purpose, the faculty and trustees of the Seminary acknowledge the creeds of the Early Church and the confessions of the Protestant communions to which they severally belong. Under God, and subject to biblical authority, they also bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry:

I. God has revealed himself to be the living and true God, perfect in love and righteous in all his ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.

II. God, who discloses himself to mankind through his creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.

III. Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.

IV. God, by his word and for his glory, freely created the world of nothing. He made man in his own image, as the crown of creation, that man might have fellowship with him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to him, he became subject to divine wrath, inwardly depraved and, apart from grace, incapable of returning to God.

V. The only Mediator between God and man is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity

in a life of perfect obedience. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.

VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.

VII. God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that men see our good works and glorify our Father who is in heaven.

VIII. God by his word and Spirit creates the one holy catholic and apostolic Church, calling sinful men out of the whole human race into the fellowship of Christ's Body. By the same word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

IX. The Church is summoned by Christ to offer acceptable worship to God and to serve him by preaching the gospel and making disciples of all nations, by tending the flock through the ministry of the word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.

X. God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all men according to the deeds done in the body and to establish his glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with him forever. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

THE HISTORY OF FULLER THEOLOGICAL SEMINARY

The founding of Fuller Theological Seminary resulted from the fusion of the vision of two well-known evangelical leaders, Charles E. Fuller, famous radio evangelist, and Harold John Ockenga, pastor of the Park Street Church, Boston. Dr. Fuller found in Dr. Ockenga one who not only shared his zeal for evangelism and missions, but whose academic achievements suited him well for a role in founding a theological seminary.

In May, 1947, Drs. Fuller and Ockenga and four evangelical scholars met in a men's club in downtown Chicago for a time of waiting upon God concerning the feasibility of launching a new theological seminary. A spirit of prayer prevailed in the meeting in such a way that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary came into being. As the result of announcements made on the "Old Fashioned Revival Hour" during that summer, 39 students enrolled in the first entering class in the fall of 1947. Charter members of the faculty were Drs. Everett F. Harrison, Carl F. H. Henry, Harold Lindsell and Wilbur M. Smith. Trustees Herbert J. Taylor of Chicago, Arnold Grunigen of San Francisco, Dr. R. C. Logeheil of Minneapolis, together with Drs. Ockenga and Fuller (chairman), formed the founding board of trustees.

The Seminary was named after Henry Fuller, a devout Christian layman who actively supported many Christian causes in this country and overseas.

For the next six years the Seminary was housed in the buildings of the Lake Avenue Congregational Church of Pasadena. During this time the student body grew to 250 with a faculty of 15, with 152 graduates. In the fall of 1953, the Seminary moved to its present location and a suitable building which had been constructed specifically for its use.

By making frequent transcontinental flights from Boston to Pasadena, Dr. Ockenga served as

president until 1954 when Edward John Carnell was appointed the first resident president. Dr. Ockenga became the chairman of the board of trustees, and Dr. Fuller, honorary chairman. A number of notable advances were made during Dr. Carnell's five years as president, among which were receiving full accreditation by the American Association of Theological Schools in December, 1957, the addition of several key faculty and board members, and an increase in student enrollment to over 300, with 524 graduates.

President Carnell resigned his position in 1959 to give himself fully to teaching and writing, and Dr. Ockenga again resumed responsibility for the presidency. During his second term (1959-1963) the four-story McAlister Library was completed.

In 1963 the board of trustees appointed David Allan Hubbard to the office of president. A graduate of the Seminary with the B.D. and Th.M. degrees, Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews, Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard's guidance include the introduction of the core curriculum, the launching of the doctorate in ministry (D.Min.) and the doctorate in theology (Ph.D.) programs, and the founding of two satellite schools.

In May, 1961, Dr. John G. Finch, consulting psychologist from Tacoma, Washington, delivered a series of lectures at the Seminary on the theological and psychological dimensions of the nature of man. Sparked by Dr. Finch's vision, the idea for a School of Psychology relating in theory and training to the School of Theology was conceived.

Through the interest and generosity of a trustee of Fuller Theological Seminary, Mr. C. Davis Weyerhaeuser, and Mrs. Weyerhaeuser, further study and planning for the school were made possible. A national steering committee, consisting of distinguished psychiatrists, psychologists and theologians, was formed in 1962 to work with nationally known authorities in psychology. In November, 1964, the opening of the Pasadena Community Counseling Center, under the direction

of Dr. Donald F. Tweedie Jr., signaled the launching of the first phase of the new program. A strategic three-year grant totaling \$125,000 from Lilly Endowment, Inc. in 1964 made it possible to lay final plans to accept students for the 1965-66 school year.

Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January, 1965. The academic program of the new school was initiated in September, 1965, with the entering of the first class of 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one post-doctoral fellow. In 1974 the doctoral program (Ph.D.) was approved by the American Psychological Association.

In 1961 Dr. Donald McGavran founded at Eugene, Oregon, a graduate research and teaching center devoted to the proposition that the growth of the Church is the chief and irreplaceable function of Christian mission. The Institute of Church Growth flourished, supported by Northwest Christian College.

In 1964, under the leadership of President Hubbard, a faculty missions committee was appointed to explore the founding of a school of world evangelism. The field was thoroughly canvassed, programs of seminaries and missionary training schools across the nation were reviewed and a steering committee of 24 noted missionary leaders was appointed to guide the formation of the school and the choice of faculty.

In the spring of 1965, Fuller Theological Seminary's plan having matured, Dr. McGavran was invited to become dean of its School of World Mission and to bring to it his colleague, Dr. Alan R. Tippett. Northwest Christian College cordially agreed to the proposal, and on September 1, 1965, the School of World Mission and Institute of Church Growth became the third in the Fuller complex of schools offering master's degrees in missiology. In 1970 the professional doctorate (D.Miss.) was launched. This was followed in 1976 with a program of studies leading to the Ph.D. in missiology.

Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

The 1970's have seen several innovative programs developed by the School of Theology. In 1970 a new emphasis on the ministry of lay persons was introduced. A Master of Arts program was inaugurated to help them assume a larger role in the leadership of the Church. This was followed in 1973 with the opening of extension centers for the training of lay persons in the context of the local church. By the fall of 1977 extension programs were operating in eight cities in the Western United States, with the Master of Arts degree available through extension in Seattle, Washington, and Colorado Springs, Colorado.

The theological studies program for minority ministers was inaugurated in 1973. Mature Black and Hispanic pastors, who had not had the opportunity to complete a standard baccalaureate degree, were invited to enroll in a Master of Arts program designed to strengthen their roles as community and church leaders. By the fall, 1977, eighty pastors were studying in this program.

The School of Theology began a continuing education program for professional ministers in the fall of 1974. A specially planned model of the Doctor of Ministry program offered the resources of the three schools of the Seminary in intensive instructional modules designed to develop the minister's professional skills in the context of his or her ministry.

In October, 1977, ninety Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combines the theological resources of the Seminary with the field training expertise of Young Life to offer the Master of Arts in youth ministries.

The School of Psychology also expanded its programs as it began its second decade of ministry. In 1969 the Church Consultation Service was inaugurated. Fall, 1976, saw these services brought into a psychological center complex along with a gerontological center and the Pasadena Community Counseling Center. The Psychological Center is designed to provide services for children, adolescents, adults and senior adults, and to function as a training center for 75 doctoral students.

The School of World Mission experienced similar expansion of its educational programs. In 1975 an in-service mission research program was inaugurated to provide graduate/research courses on the field. Men and women are now able to shorten the time they must be away from their mission field for formal study by completing a portion of the work in their field context.

Facing the need for a quality training program for candidates preparing for service on the mission field, the School of World Mission in 1975 began the cross-cultural studies program. Men and women preparing for mission service may pursue a specially designed program of studies leading to the Master of Arts degree with the School of World Mission or the Master of Divinity degree with the School of Theology.

The Seminary continues to grow in programs, facilities, faculty and students. In 1977 over 2,000 students were instructed by 163 resident and adjunct faculty persons in eight Western cities. In Pasadena alone, over 1,800 students studied in classrooms on the Seminary campus and on the adjacent grounds of Pasadena Presbyterian Church, First United Methodist Church and First Congregational Church.

Since Dr. Charles Fuller's death in 1968, his broadcast, now called "The Joyful Sound," has continued with Dr. David Allan Hubbard and Dr. Robert Schaper as featured speakers.

HOW TO PREPARE FOR SEMINARY

What kind of course offers the best preparation for seminary? This question cannot be answered in absolute terms, but certain guidelines can be laid down. For balanced preparation it is suggested that the student take 45 quarter courses (30 semester courses) or 135 quarter hours (90 semester hours), or approximately three-fourths of undergraduate college work in the following specific areas:

English. Literature, composition and related studies. At least nine quarters (six semesters).

Speech Arts. At least three quarters (two semesters).

History. Ancient, modern European and American. At least four quarters (three semesters).

Philosophy. Orientation in history, content and method. At least four quarters (three semesters).

Natural Sciences. Preferably physics, chemistry and biology. At least three quarters (two semesters).

Social Sciences. Psychology, sociology, economics, political science and education. At least nine quarters (six semesters), including a minimum of one quarter (one semester) of psychology.

Management. Principles of administration and organization. At least three quarters (two semesters).

Fine Arts and Music. At least three quarters (two semesters).

Foreign Languages. One or more of the following linguistic avenues to man's thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate post-graduate studies are urged to undertake these disciplines as early in their training as opportunity affords. At least six quarters (four semesters).

The transition to the theological curriculum is easier for the student who gains a foundational knowledge of Greek during college.

FACILITIES

Fuller Seminary is located in the heart of downtown Pasadena at Oakland Avenue and Ford Place. The campus is situated in the center of a large metropolitan area with outstanding schools, libraries, cultural interests and work opportunities.

Payton Hall. Payton Hall houses the administrative offices of the president, the provost, faculty offices for the School of Theology, several classrooms and the refectory.

Kresge Hall. This addition completed in 1972 joins the McAlister Library with Payton Hall. The facility provides administrative and faculty offices for the School of World Mission and the registrar.

School of Theology. The administration and faculty of the School of Theology are housed in a five building complex on the Oakland Avenue Mall and Ford Place in addition to Payton Hall.

School of Psychology. The School of Psychology operates in a four-building complex that houses administrative, faculty and student intern offices, the Psychological Center and a psycho-physiological laboratory. These buildings are located in an area bounded by Madison and Oakland Avenues.

Student Center. The Student Center is centrally located on the Oakland Avenue Mall and provides space for the *Catalyst* coffee house, student council offices and the housing and employment offices.

McAlister Library. Through the generosity of the McAlister fund, many loyal alumni/ae, trustees and friends of the Seminary, the McAlister Library was completed in 1963. It houses the entire book collection as well as offices, study space and classrooms.

The Seminary owns over 131,500 volumes of theology, mission, psychology and related works

including the recently bequeathed Wilbur M. Smith Library of Biblical Research.

The library holdings are made accessible to the student by means of open stack privileges. The reference collection of the library is located in the reading room where there is convenient, immediate access to the books desired. Ample space for study is provided not only in the spacious reading room but also in the stacks, where study tables and carrels are located for cooperative and individual study.

The library subscribes to over 600 national and international journals and 735 other serials in the fields of religion, philosophy and psychology. An unusually fine collection of theological bibliography and reference material also is available. A large and representative cassette collection of contemporary American Protestant preachers is owned by the library.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter-million volumes. In addition, McAlister Library has the printed card catalogs of the Graduate Theological Union at Berkeley, the Missionary Research Library and Union Theological Seminary, New York. These resources are used extensively through interlibrary loan by the students.

The Seminary, through the preaching department and the library, makes increasing use of audiovisual equipment and materials. The Roddy Preaching Lab makes possible the use of videotape in preaching instruction, and there is a special room for auditioning both video- and audiotapes. A special teaching machine is used for improving articulation and pronunciation. A language laboratory, with tapes in biblical Greek and biblical and modern Hebrew, has been in use since 1965. Representative phonograph records, tape recordings, filmstrips, microfilm and pottery pieces from the Ancient Middle East are included in the audiovisual materials. The library has a fine collection of radio transcriptions of the "Old Fashioned Revival Hour."

The annual Tournament of Roses parade route on Pasadena's Colorado Boulevard is a block south of the campus. The Rose Bowl is only minutes away.

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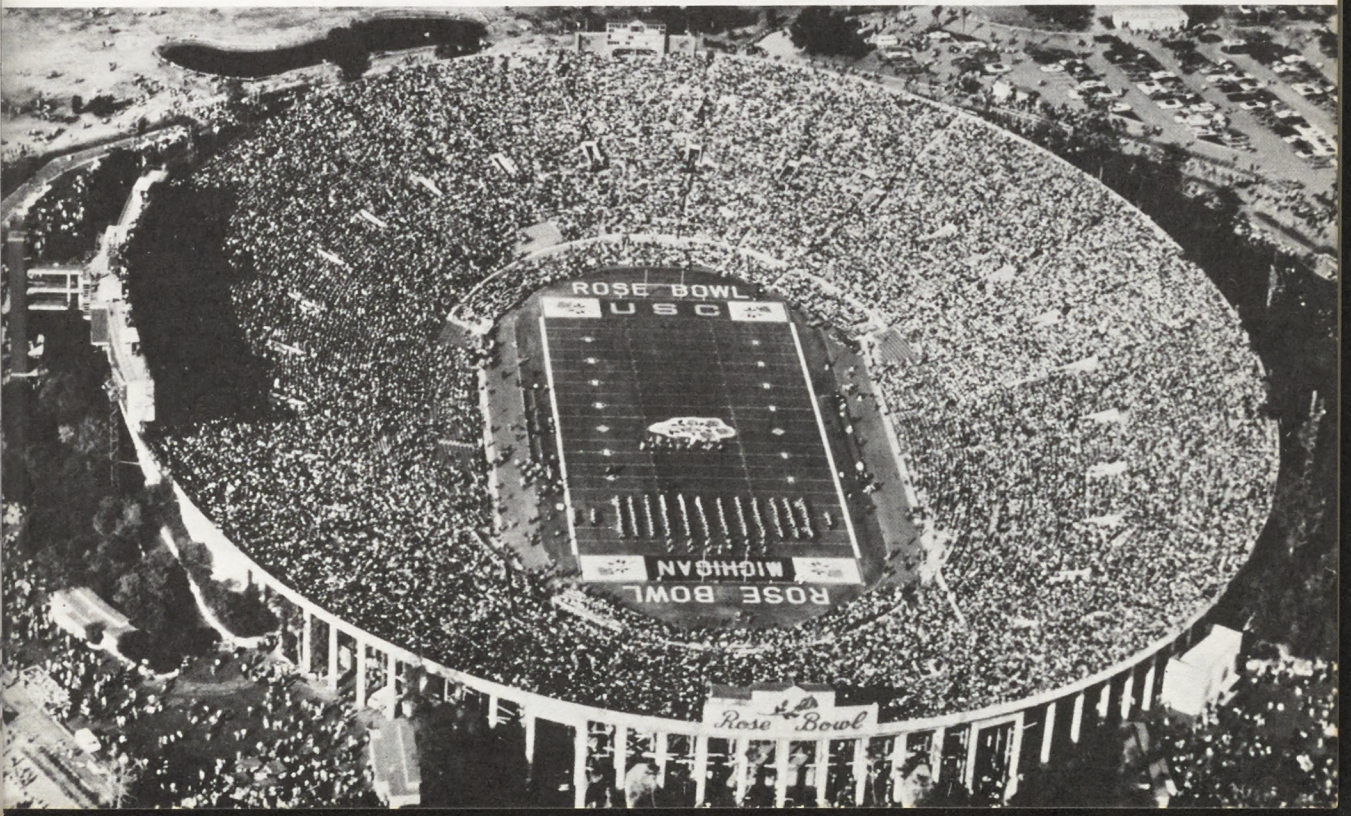
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A well-equipped Christian education laboratory contains up-to-date curriculum materials from many denominations and publishing houses. Two photocopiers, one microfilm reader-printer and three microfilm readers are available.

Student Residences. Dormitories are provided on campus for single students. The Seminary manages 230 apartments which provide housing for single students, married couples and families. These are furnished and unfurnished apartments, varying in size and located on campus or within walking distance.

Refectory. The refectory is located in Payton Hall and is open Monday through Friday except for Thanksgiving and Christmas vacation. Lunches are served during the summer.

Bookstore. The Seminary operates a well-stocked bookstore for the benefit of students, alumni/ae and the general public. Quality theological publications of value for all aspects of ministry are available from the store.

ADMISSION AND EXPENSES

Application for Admission. A preliminary application is included in the back of this catalog. Application forms for a degree program can be obtained by either returning the preliminary application or by writing to the office of admissions. Applications are given for specific programs only. Forms should be completed and returned as soon as possible, and no later than thirty days prior to the anticipated matriculation date. Along with the completed forms the applicant must 1) submit three photographs (approximately 2½" x 2½", close-up of head and shoulders), 2) have transcripts from all colleges attended sent directly to the admissions office and 3) enclose the non-refundable application fee of \$15 (\$20 for School of Psychology).

Reference forms are given to each applicant after the actual processing has begun. All degree programs in the schools of theology and psychology require the scores from the aptitude portion of the Graduate Record Exam (GRE). A GRE booklet and application are available from any local college.

Fuller Theological Seminary admits students of any race, sex, color, national and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the Seminary. It does not discriminate on the basis of race, sex, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other Seminary-administered programs.

Notification of Acceptance. Normally within one month after an application file has been completed, applicants for all degree programs in the School of World Mission, as well as applicants to the Master of Arts, the Master of Divinity, the Doctor of Ministry, and all non-degree seeking applicants in the School of Theology should be notified of the action of the admissions committee.

Exceptions to this policy are found in those specialized programs which are limited in size due to the availability of resources designed to insure maximum benefit to the student. Applications for the Ph.D. program in the School of Psychology, as well as the Th.M., Ph.D. in the School of Theology, and the M.A. with specialization in Marriage and Family Counseling offered in the School of Theology, must be received in the admissions office by January 15. Application files, including transcripts, references and Graduate Record Examination scores and/or TOEFL scores, if required, must then be completed by February 15. All applications are reviewed during the month of March and applicants are notified of the decision of the respective admissions committees by April 1.

Within 30 days of notification of acceptance, the student must pay the matriculation fee which will be applied against his or her tuition. Failure to pay this fee within the stated time may result in a cancellation of the student's acceptance notice when vacancies are needed to respond to waiting active applications.

Financial aid applications are given to interested students after admission to the school has been granted. The student's name will also be added to the mailing list to receive bulletins and other information from the Seminary.

Foreign Students. As a general rule, foreign students with dependents will be considered for admission at Fuller Seminary only if some responsible Christian organization in their homeland specifically commits itself either 1) to guarantee the support and care of the dependents at home during the student's entire stay abroad, or 2) to provide roundtrip transportation and the entire support for the dependents if they are to accompany the student to the Seminary.

In addition to the specified admission requirements for the desired degree program, each foreign applicant is required to take the TOEFL exam to determine ability to use the English language. Most foreign students can obtain the TOEFL bulletin by writing to TOEFL, Box 899, Princeton, NJ 86540, USA. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China, and Taiwan must obtain a Bulletin of Information locally. Since tests are given only four times a year, the student should allow sufficient time for the results to be included in the admission process.

All foreign applicants should submit their applications at least six months in advance of the requested matriculation date. A catalog of the school from which the student received the baccalaureate degree (B.A. or B.S.) should be submitted with the application. The Th.B. is not considered adequate for admission to Fuller Seminary.

Visa applications are granted by the school at the student's request only after admission and financial support have been secured.

REGULAR FEES¹ (1977-78 School Year)

Application, <i>non-refundable</i>		
Theology and Mission	\$	15.00
Psychology		20.00
Transcript Evaluation ²		5.00
Matriculation, <i>non-refundable</i> (<i>Applies against tuition</i>)		
Theology		50.00
Psychology		150.00

Theology Tuition for degree candidates, special students or auditors

M.A., M.Div. ³	per unit	45.00
Th.M.	per unit	85.00
(Five 8 unit grad. seminars)		
Th.M. Continuation Fee ⁴	per year	325.00
D. Min.	per unit	50.00
(Five 8 unit seminars + thesis seminar)		
D.Min. Continuation Fee ⁴	per year	325.00
Ph.D.	per unit	85.00
(Nine 8 unit grad. seminars)		
Ph.D. Continuation Fee ⁴	per year	325.00
Audit ⁵ , <i>non-refundable</i>	per unit	45.00

Mission Tuition for degree candidates, special students or auditors

M.A.	per unit	45.00
Th.M. Missiology	per unit	55.00
D. Missiology	per unit	55.00
Ph.D. Missiology	per unit	85.00
(Nine 8 unit grad. seminars)		
Audit ⁵ , <i>non-refundable</i>	per unit	45.00

Psychology Tuition

Ph.D. full program ⁶	per year	3,630.00
(includes Summer Session)		
Special	per unit	120.00
Dissertation		
Supervision	per year	1,815.00
Dissertation		
Supervision		
and Internship	per year	2,725.00
Continuation fee	per year	910.00
(Internship only)		
Costs incidental to program announcing dissertation defense to be underwritten by the student (est.)		24.75

Miscellaneous Fees

Student Activities	per quarter	8.00
Language Laboratory	per unit	1.00
Marriage Practicum	per year	60.00

New Student Orientation		20.00
Student Council		
(Grant-in-Aid Program)		10.00
Graduation fees		
Masters		45.00
Doctors		50.00
Thesis Binding	each	9.00
Microfilming, Psychology		28.00
Health Insurance ⁷		
Student	per year	49.00
Spouse (add)	per year	71.00
Child(ren) (add)	per year	70.00
Maternity Benefit (add)	per year	35.00

SPECIAL FEES

Late examination fee		10.00
Late registration fee		10.00-20.00
Program change fee		5.00
Removal of Incomplete		5.00
Parking	per quarter	5.00
Severance fee, for students withdrawing up through first week of classes		50.00
Replace or change diploma		35.00

ANNUAL EXPENSE ESTIMATE 1977-78

	Single	Married
Tuition for three quarters	\$2,160.00 to 3,630.00 ¹	\$2,160.00 to 3,630.00 ¹
Student housing Average (9 mos.)	540.00 ²	1,740.00 ³
Food Service, Five day week	825.00 ²	varies
Health insurance	49.00	120.00 to 190.00 ⁴
Books	250.00 to 375.00	250.00 to 375.00
Student Activities	24.00 ²	24.00 ²
New Student Orientation	20.00	20.00
Parking (required of students with cars living on campus)	15.00 ²	15.00 ²

¹Depending on degree program.

²Computed for fall, winter and spring quarters.

³Computed at \$145.00 per month for 12 months.

⁴Includes spouse/children.

REFUNDS

For classes dropped between registration and the end of the second day of the second week of classes, the refund is 100 percent (except that a severance fee of \$50 will be charged those who drop all classes); for those dropped by the end of the second week of classes, the refund is 75 percent; for those dropped the third week of classes, the refund is 50 percent; for those dropped the fourth week of classes, the refund is 25 percent. No refund is made on courses dropped after the fourth week. Courses added are at the full rate.

For courses offered in the 10-12 day intensive sessions there is a 100 percent refund if the course is dropped during the second day; a 75 percent refund if dropped on the third day; a 50 percent refund if dropped on the fourth day; and a 25 percent refund if the course is dropped on the fifth day of class. No refund will be made thereafter. Courses added are at the full rate.

¹Payable in U.S. currency. The Seminary reserves the right to change rates when necessary.

²Chargeable only when no formal application is submitted.

³Team Ministry: Academically qualified spouse whose partner is a full-time student carrying 16 units may apply for up to a 75 percent tuition scholarship when enrolling in M.Div. or M.A. programs. The spouse carrying the higher number of units (16 or over) is considered the full-time student; the lower number qualifies for the scholarship. If the spouse wishes to audit only, the student only needs to be registered for 12 units.

⁴Continuation fee charged each year beginning year after course work is completed until degree is awarded.

⁵Students who are carrying 12 units or more for credit may audit additional courses without charge.

⁶In instances where a student withdraws, there is no refund of tuition for that particular quarter. An assessment of \$330 is made for withdrawal in the fall quarter adjusted to \$165 for withdrawal in the winter quarter. There is no assessment made for withdrawal in the spring quarter.

⁷Not required where student has existing insurance with approximately comparable coverage. Optional coverage for spouse, children and maternity benefits. Can be paid quarterly.

DEFERRED PAYMENT PLAN

This plan is available for those not able to pay the total charges at the time of registration. A \$3 service fee allows the individual to pay one-third at registration and the balance in two installments during the quarter. Where the student neglects making the installment payment as agreed upon in advance, an additional service fee may be added to the account. Student accounts not paid in full by the last day of the month previous to the end of the quarter may result in no opportunity to take the finals and in no credit or grade for the subjects taken. Accounts must be paid in full before registering for the next quarter.

FINANCIAL AID

Fuller Theological Seminary is committed to the policy that no worthy student should be left in a position of financial need without the school first having done everything possible to assist.

Through employment, long and short term loans, and grants the Seminary seeks to alleviate financial need. Before grants are considered, it is expected that a student will provide a reasonable part of the total amount required to meet expenses by accepting employment and/or a loan. Any student desiring a loan or a grant is required to complete the proper forms for student aid, which include a detailed copy of his or her estimated budget for the year. These forms may be obtained from the office of the dean of students.

The Seminary provides help in finding employment. Field work appointments are often remunerative, and there are numerous secular employment opportunities in the area. In accepting employment, however, it is understood that the student will not exceed the number of hours commensurate with the demands of his or her academic load, family responsibilities, etc. A student whose financial situation makes secular or church employment imperative for more than 20 hours per week must reduce his or her academic load accordingly.

In many instances the parents of students cannot or should not be expected to be of financial assistance. Nevertheless, it is anticipated that the student will seek and obtain help from the family

when it is feasible. With some, assistance can be expected and should be sought from the home church or other interested groups.

Grants. The Seminary does not offer scholarships in the usual sense of that term, i.e., grants made on the basis of outstanding academic achievement. The Seminary does have available limited funds for grants made primarily on the basis of need, with proper consideration of future promise and academic standing. The list below includes the names of the original donors to the Fuller Theological Seminary Endowment Funds which provide income for grant-in-aid.

Berachah Church, Houston, Texas

Lowell Berry

P. Hilding Carlson Memorial

Edward John Carnell Memorial

Eugene H. Dodds Memorial *for senior students*

Kathleen M. Earl Memorial

Fuller Evangelistic Association

Florence H. Gibbins and John J. Gibbins

Eva Porter Hart Memorial

Mr. and Mrs. John E. Henry Memorial

Johnston-Yinger Scholarship Fund

Jewell Fuller Lang and Fred S. Lang
Scholarship Fund

Leonard A. and Ella B. Lindsell *for Christian education students*

Rudolph C. Logefeil

Roy M. Rawley Memorial

Rebecca R. Price Memorial *for exceptionally gifted women*

Clair R. Savage

Leonard and Carol Song

Jane Morgan Stover

R. Donald Weber *for middle and senior students with special aptitude in biblical theology*

Lylie Whittle

Richard Keith Wright

Anonymous *for Christian education students*

Anonymous *for minority students from two alumni, in appreciation of friends who helped them*

Loans. There are presently three sources for student loans:

United Student Aid Funds and Federally Insured Loans. This program of guaranteed student loans operates through lenders (banks, savings and loan associations, etc.) in the place of residence of the student. There is no payment of interest or principal until graduation.

National Defense Student Loans. Government funds for student loans have been made available to the Seminary. This loan repayment is also deferred until after graduation.

Fuller Seminary Student Loans. Short or long term loans are available. Short term is for financial emergency and carries no interest. Long term is subject to negotiation based on student need.

Auxiliary Scholarships. The Fuller Seminary auxiliary grants a limited number of scholarships to Seminary students each year. All auxiliary scholarship applications must be complete and in the hands of the scholarship committee by March 15.

Awards

William Sanford LaSor Award in Old Testament. A fund was established in 1967 by Professor and Mrs. William S. LaSor, a portion of which may be granted each year to the member of the graduating class, or graduate student, who is considered by the faculty of Old Testament to be the outstanding student in Old Testament and Semitic studies.

Clarence S. Roddy Preaching Prize. Each year a senior is selected by fellow classmates and the ministry faculty as the outstanding preacher of the graduating class. A prize of \$100, presented at commencement, is made possible by an alumnus, and recognizes the great contribution Dr. Roddy made to the Seminary as professor of homiletics and practical theology from 1951 to 1967.

Christian Workers Foundation Award. An award is presented to the student who, in the opinion of a faculty committee, does the best job of living up to the principles of truth, justice and love (as expressed in the Four Way Test) in personal relations with the student body and the general public.

Delano M. Goehner Memorial Award. An award established in 1969 by the faculty of the School of Psychology in memory of Delano M. Goehner, a beloved student who died while in his last year of the program. This award is given annually to the graduating student considered by the faculty to have made the most significant contribution to interrelating theology and psychology.

Donald Anderson McGavran Award in Church Growth. This annual award is granted to the missionary associate who in the judgment of the School of World Mission faculty has made the most significant contribution to research in church growth overseas. This \$100 award has been made possible by the 1972-73 class.

New Testament Department Award. A scholarship fund established in 1977 by the faculty of the New Testament department. This award is given annually to the student considered by the faculty to be the most promising applicant in the New Testament Ph.D. program.

Everett F. Harrison, Jr. Award in New Testament. In memory of Everett F. Harrison, Jr., son of Professor Emeritus Everett F. Harrison. An annual award of \$500 is offered to a graduating student of Fuller Theological Seminary who is accepted for a doctoral program in New Testament. Applicants who wish to be considered for this award should submit their academic transcript and plans for future vocational goals to the dean, School of Theology, by May 1.

John Holland Award for Scripture Reading. This award in the amount of \$100 is presented to the outstanding student in oral reading. Mr. Holland will chair a committee to select the winner. On the event of a tie, each student will receive the same amount.

ROOM AND BOARD

Single students rooming on campus during the regular school year are required to contract for board. Meals are served in the refectory Monday through Friday. Minimal kitchen facilities are available in the residence halls for weekend meals. Meal tickets or single meals may be purchased by anyone.

REGISTRATION

Fall registration is held during the week immediately preceding the first day of classes (see calendar). Registration times are assigned in relation to graduation (seniors first, etc.) on the basis of the student's accumulated credits. *All students must meet with their academic advisor prior to their scheduled registration. A completed and approved course card, provided by the academic advisor, is the "ticket" to registration.* Any course change must be approved in writing by the academic advisor before the change may be made in the registrar's office. An academic advisor will be assigned to incoming students during orientation.

An expanded course description book for the School of Theology is available in the bookstore (for purchase) and in the library and registrar's office (for review). This publication lists every course to be offered in the next academic year with information on prerequisites, class format and assignments.

Orientation. For students beginning fall quarter the course of study at Fuller Seminary begins with orientation, held during registration week. The activities of orientation are integrated into the structure of the fall quarter classes to the extent that class work for new students actually begins on Monday of the first week of registration. The orientation program introduces the student to Seminary life and theological training and provides an experience of Christian community.

Winter and spring quarter orientation programs are scheduled prior to the first day of classes. All new theology students are expected to take the Minnesota Multiphasic Personality Inventory (MMPI) and the Theological Schools Inventory (TSI) during the quarter in which they enroll.

Examinations. Final examinations are scheduled at specific hours during the last week of each quarter. Each student should consider these to have highest priority and arrange appointments accordingly. Only in cases of emergency should a student request permission to take an examination at another time. A service charge of \$10 will be made for rescheduled examinations. Examinations missed because of hospitalization may be rescheduled without charge.

Full-time Program. One unit of credit is defined as an academic designation denoting a minimum of 25 to 30 hours of classroom experience, academic preparation and research. To meet graduation requirements in the normally allotted time requires a student to enroll for 16 units per quarter. In the School of Theology, a full academic program for one quarter consists of four courses or two graduate seminars.

Course Numbering System. The course numbering system which is used at Fuller is arranged in the following manner:

- 100-499 Represents undergraduate courses at B.A. level, not offered at Fuller.
- 500-599 Graduate courses, building on B.A., represents first through fourth year beyond B.A. (M.A., M.Div., Ph.D. psychology).
- 600-699 Graduate courses, Master of Theology level, represents fourth year beyond B.A. (Th.M. missiology).
- 700-799 Graduate courses, professional doctoral level, represents fourth year and fifth year after B.A. (D.Min., D.Miss.).

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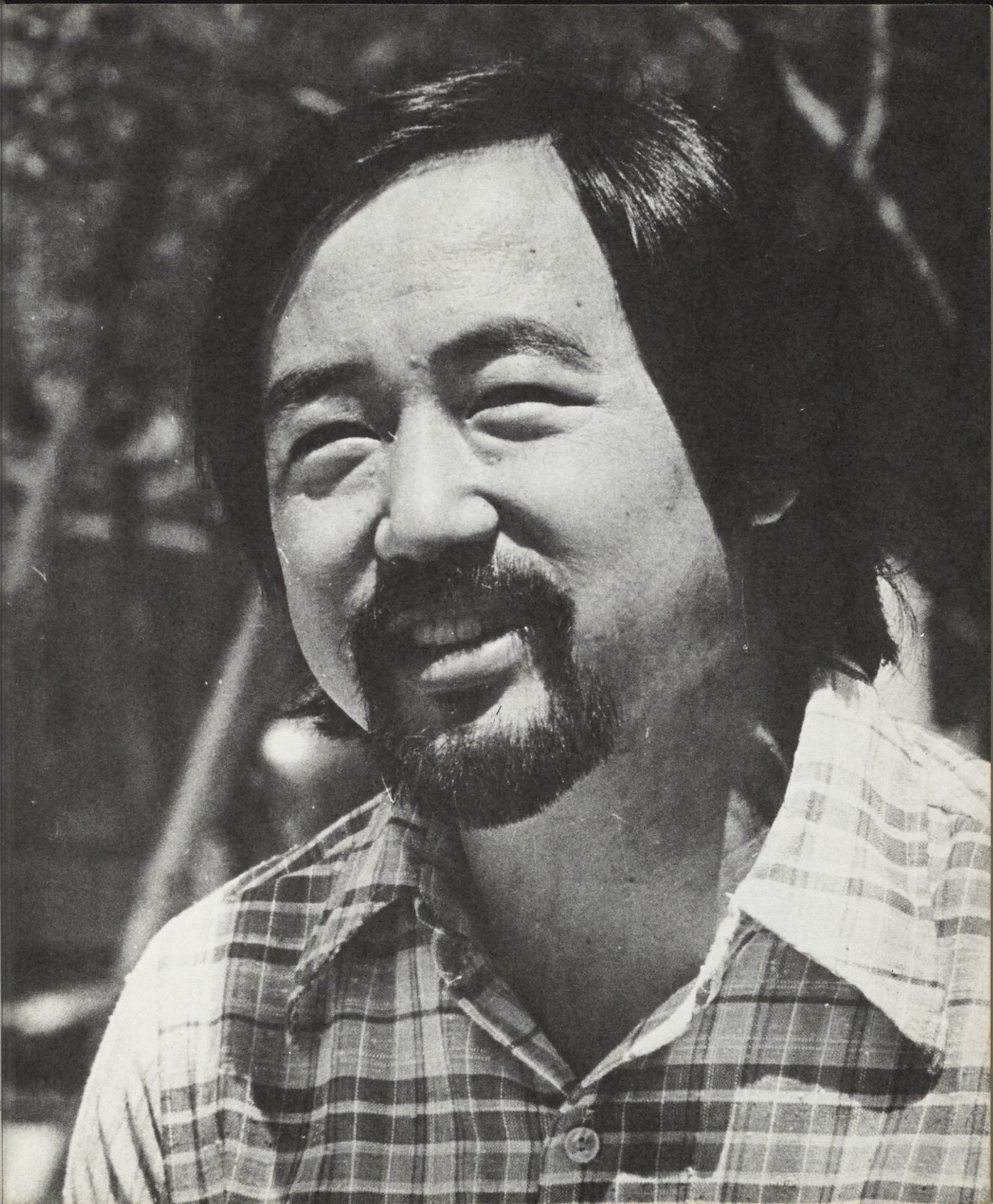
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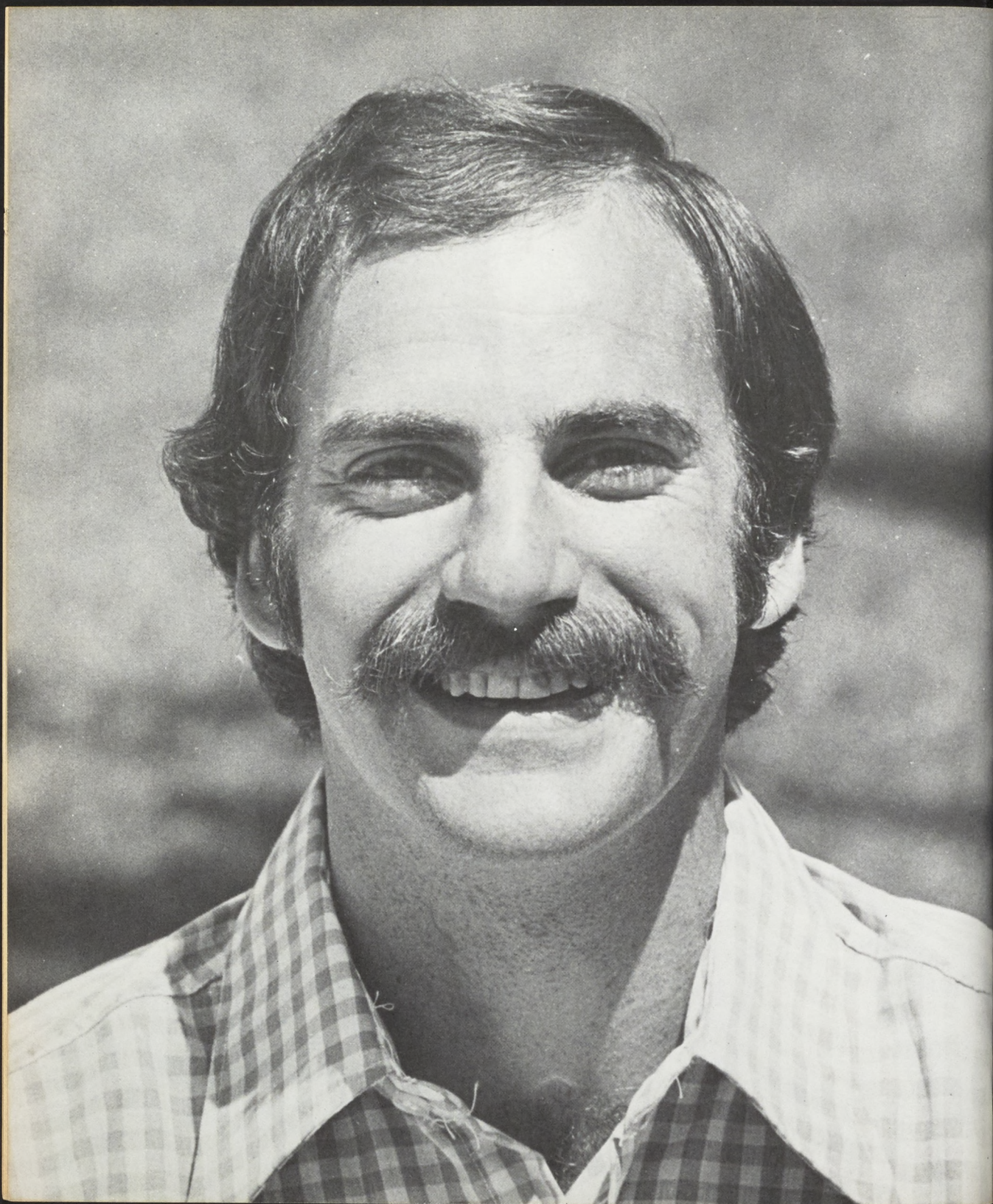
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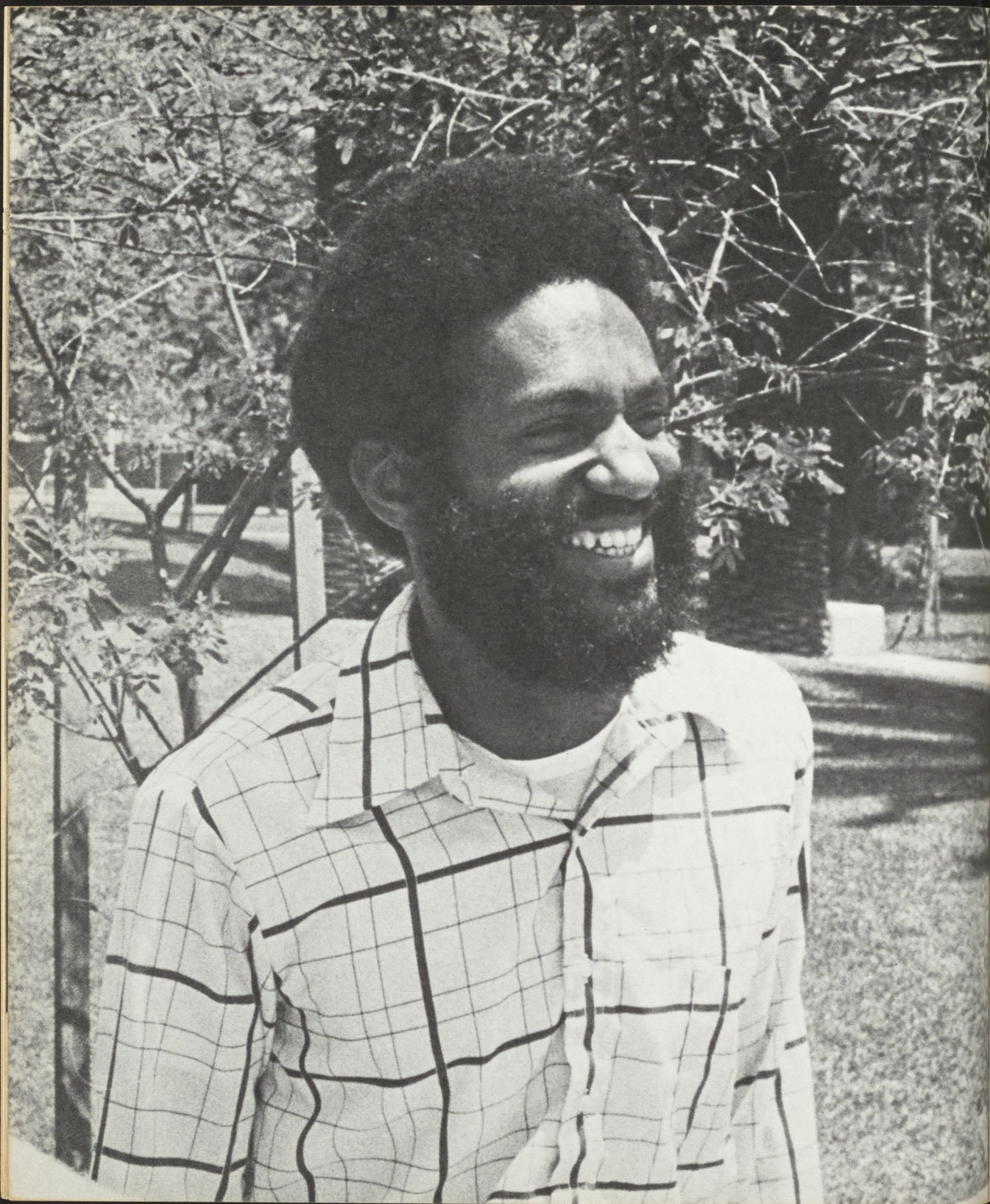
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- 800-899 Graduate courses, academic doctoral level, building on M.Div., represents fourth through seventh year after B.A. (Th.M., Ph.D. theology, Ph.D. missiology).
- 900-999 Graduate courses, continuing education and noncredit.

Prefix indicates:

- CM School of Theology: Church Music
- CN School of Theology: Counseling
- ED School of Theology: Education
- FE School of Theology: Field Education
- HI School of Theology: Church History and Historical Theology
- LG School of Theology: Language
- M School of World Mission
- MN School of Theology: Church Ministry
- NT School of Theology: New Testament
- OT School of Theology: Old Testament
- P School of Psychology
- SP School of Theology: Communications, Homiletics and Preaching
- TH School of Theology: Philosophy, Ethics and Theology

Grade Points. Grade points are assigned to grades as follows: For each unit of credit a grade of A is assigned 4.0 points; A- is assigned 3.7; B+ = 3.3; B = 3.0; B- = 2.7; C+ = 2.3; C = 2.0; C- = 1.7; CR/NC are not computed in GPA. M.Div. students may choose to register for up to nine courses on a Credit/No Credit basis. M.A. students may elect up to six.

Student Handbook. This publication summarizes matters of policy and procedure for the business office, the registrar, the library and the student council. The student receives this handbook upon matriculation at the Seminary, and it is assumed that the student will be responsible for understanding and following its contents.

Graduation. The prescribed course of study as outlined in the curriculum for each degree must be satisfactorily completed.

In order to qualify for the M.Div. or M.A. degree, the student must have obtained a minimum grade point average of 2.0. For the Th.M., D.Min., D.Miss., and Ph.D. degrees a minimum grade of B is required for each course taken for credit in the program. All students must be cleared for graduation by their advisor.

In addition to these academic requirements for graduation, the student must present a satisfactory clearance of financial accounts and obtain faculty approval for conduct in accord with standards of wholesome Christian character.

Statement of intention to graduate must be made at the time of registration each quarter of the year of the student's graduation, with formal application for graduation and payment of graduation fees being made at the registration for the last quarter of residence.

Students expecting to graduate must notify their academic advisor at the time of registration for their final quarter.

STUDENT LIFE

Counseling Resources. The Seminary seeks to concern itself with each student as an individual. Faculty members are available at stated times during the week for conferences with students as is the dean of students. Academic advisors are also available for help and counsel.

Students with problems of an emotional, social or interpersonal nature may seek help from the dean of students. However, should he ascertain that a student's problem is of sufficient magnitude to warrant more intensive psychotherapy, he will recommend that the student receive professional help, either from the Pasadena Community Counseling Clinic which is sponsored by the faculty of the School of Psychology, or from a Christian psychotherapist in private practice.

Medical Care. Participation in the seminarian health insurance plan is *required* of all enrolled students taking nine credit hours or more per quarter.* Students already covered by comparable insurance will be exempted. Coverage includes hospital and surgical benefits plus accidental death benefits (see *Tuition and Fees for rates*).

*Optional for those taking fewer than nine.

Chapel. The Fuller Seminary family—faculty and student body—meets at mid-morning four days a week for a half-hour chapel service. A chapel committee comprised of faculty and students is responsible for the planning of the services with members of the senior class serving as leaders. Since worship is, in a real sense, the life-giving center of the Seminary community, the service each day is carefully planned to embrace the essential elements of a meaningful worship experience, which includes an exposition of Scripture. Speakers are chosen from faculty, alumni/ae, students and visiting guests.

Lectureships

Payton Lectures. In 1949 Fuller Seminary instituted the Payton Lectures in memory of Dr. and Mrs. John E. Payton, parents of the late Mrs. Charles Fuller. The theme of the lecture must fall within one of these areas: the uniqueness or confirmation of the historic Christian faith, the confutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines.

William Childs Robinson, 1949, "Christ—The Bread of Life"

Clarence Noble Macartney, 1950, "A Bow at a Venture"

Gordon Haddon Clark, 1951, "A Christian View of Men and Things"

Oswald T. Allis, 1952, "Old Testament Introduction"

Eugene A. Nida, 1953, "Anthropology and Missions"

John Murray, 1955, "Studies in Biblical Ethics"

W. Harry Jellema, 1958, "Faith and Reason in Philosophy"

Roger Robert Nicole, 1959, "Turning Points in the History of Definite Atonement"

John R. W. Stott, 1961, "The Preacher's Portrait"

Ned B. Stonehouse, 1962, "The Synoptic Gospels"

Carl F. H. Henry, 1963, "Aspects of Christian Social Ethics"

James I. Packer, 1965, "The Problem of Universalism Today"

F. F. Bruce, 1968, "The Relation of the Old Testament to the New"

Kenneth M. Hamilton, 1970, "Words and the Word: A Study in Myth, History and Revelation"

Samuel Hugh Moffett, 1971, "Mission in an East Asian Context"

John G. Finch Symposium on Psychology and Religion. Sponsored by the psychology faculty, this series of addresses was established to deepen the understanding of religious behavior as seen in the light of the social and behavioral sciences. Prominent leaders in the field of religious behavior conduct lectures and seminars in the general area of the correlation between theology and psychology.

The symposium is named for John G. Finch, Ph.D., a psychologist from Tacoma, Washington, whose inspiration and efforts led to the establishment of the School of Psychology at Fuller Theological Seminary, and who is making an ongoing contribution to our understanding of the relationships between psychology and the Christian faith.

Walter Houston Clark, 1971, "Religious Experience: Its Nature and Functioning in the Human Psyche"

Thomas Clark Oden, 1972, "The Human Potential and the Evangelical Hope"

Richard L. Gorsuch, 1973, "The Nature of Man: A Social Psychological Perspective"

Orville S. Walters, 1974, "Christian Psychotherapy and the Legacy of Freud"

William P. Wilson, 1975, "Christian Nurture, Life Adjustment and Mental Disease"

Stanley R. Hopper, 1976, "Psyche, Logos and the Human Spirit"

Orlo Strunk, 1977, "Personal Religious Values: A Psycho-Theological Understanding"

Faculty Lectureship Series. While the Seminary is dedicated to the defense and propagation of classical orthodoxy, it does not carry out this task in isolation from other contemporary theologies but in dialog with them. To this end, scholars of other theological traditions, as well as our own, are invited to the campus from time to time as visiting lecturers. Fuller students may then have opportunity to gain a firsthand acquaintance with some of the chief spokespersons in the contemporary debate of the Church at large, and thus acquire a better understanding of the distinctiveness of their own theological stance. These lectures are sometimes followed by lively discussion as students interact with the lecturer. This experience moves the study of modern theological trends out of the realm of abstract theoretical discussion into the sphere of living theology and provides a more intelligent understanding and appreciation of the theological world of which we are a part.

The Jaymes P. Morgan Jr. Memorial Lectureship in Christian Social Ethics. Jaymes P. Morgan Jr., who served the Seminary in the chair of social ethics from 1966 until his death in 1970, strengthened and brought new emphasis and vigor to the field of social ethics at Fuller Seminary. This lecture series, established in 1971, is intended as a means to continue this vision.

Robert McAfee Brown, 1973, "Religion and Violence"

Henry J. Stob, 1974, "Love and Justice"

James M. Gustafson, 1975, "Christian Reflections on Taking Human Life"

Richard John Neuhaus, 1976, "The Political Gospel: Fact, Myths and Imperatives"

Waldo Beach, 1977, "The Wheel and the Cross"

Lectures in Church Growth. Each year Fuller invites an outstanding person in world mission for a series of lectures on church growth. These are published and add to the growing literature on the extension of the Church.

Bishop J. W. Pickett, 1962, "Dynamics of Church Growth"

Drs. Eugene Nida, Melvin Hodges, Robert Guy and Donald McGavran, 1963, "Church Growth and Christian Mission"

Dr. Harold Lindsell, 1966, "Barriers to Church Growth"

Dr. David Stowe, 1967, "Ecumenicity and Evangelism"

Dr. Harold Cook, 1969, "Historic Patterns of Church Growth"

Dr. John H. Sinclair, 1971, "Congregational Life as a Factor in Church Growth"

Dr. Peter Beyerhaus, 1972, "Shaken Foundations: Theological Foundations for Mission"

Dr. J. Robert McQuilken, 1973, "How Biblical Is Church Growth?"

Rev. Lewis Luzbetak, 1974, "Cross-Cultural Sensitivity and Evangelization"

Dr. Donald R. Jacobs, 1975, "Socio-Religious Change in Post-Conversion Experience"

Dr. Kenneth E. Nolin, 1976, "A Christian Witness to the Muslims"

Mary Claire Gautschi Lectures. The purpose of these lectures is to bring to the Fuller campus distinguished clergy who will provide example and encouragement for students preparing for parish ministry. Most recently these have included:

Dale Milligan, Pastor, First Presbyterian Church, Oklahoma City, Oklahoma

Ernest T. Campbell, Pastor, The Riverside Church, New York, New York

David Read, Pastor, Madison Avenue Presbyterian Church, New York, New York

George E. Buttrick, Louisville Presbyterian Theological Seminary, Louisville, Kentucky

James Earl Massey, Anderson School of Theology, Anderson, Indiana

Faculty-Student Forum. This forum is arranged entirely by the students, with faculty individuals or panels participating, and is directed towards the discussion of the thought-provoking and sometimes controversial themes and tasks of our time.

Spiritual Life. Student life at Fuller is encouraged along those lines which will increase a student's spiritual, intellectual and emotional maturity so that the student can effectively occupy a position of leadership in the Church of Jesus Christ. Encouragement in the development of the spiritual life comes through the classroom, personal contact with the professors, the regular chapel services and definite periods set aside for corporate prayer. A day of prayer is held once each quarter, when classes are dismissed for a time of devotional exercise. The chapel periods during the school year are devoted to united worship. On their own initiative, students join for prayer at times of their choosing.

Student Council. The student body is constitutionally organized. It elects its own officers and functions by representative government. These officers comprise the student council. Elected class officers also serve on the student council.

The student council is intimately connected with the administrative processes of the Seminary. Student representatives serve on major committees—including the academic affairs committee, the faculties, the administrative committee—and are invited to board meetings.

Student Publications

The Opinion. Published periodically, *The Opinion* provides students with a platform on which they may give expression to their views on theological and academic subjects and their reactions to various events in the Seminary and the world at large. It is produced, edited and managed by the students.

The Stimuli. *The Stimuli* is a quarterly publication sponsored by the students of the School of Psychology. It is both a newsletter and discussion forum for professional concerns relating to clinical psychology and the integration of psychology and theology. Both students and faculty contribute articles for information and discussion.

Studia Biblica et Theologica. This journal is published annually by the students and is designed to exhibit the best student writing of the year. Articles are accepted in biblical studies and in biblical, historical, dogmatic and practical theology.

Social Life. Social events during the year are planned by the students under the direction of the dean of students. In various ways students and faculty meet in informal situations that promote community. Encouragement is given for hospitality in both student and faculty homes so that genuine fellowship may be experienced.

Athletic Program. The athletic program includes participation in both intramural and inter-seminary leagues in such sports as basketball, volleyball and softball. Students are encouraged to spend sufficient time in physical activities so as to maintain their general health. The student activities fee covers membership in the nearby Pasadena YMCA and YWCA which provide excellent recreational facilities.

Women at Fuller. Women are welcome in every degree program which Fuller offers. The following organizations and services exist to assist women during their years here: The **Coordinator of Women's Concerns** is a full-time staff person whose job it is to monitor all programs and decisions concerning women. She provides career counseling and serves as an advocate for women on campus at all levels. A woman student serves part-time to coordinate all women's activities. She also chairs the **Woman Students Committee**, a group with members from all three schools, which addresses itself to the planning of programs, workshops and services for women students. **Women's Institute** provides opportunities for wives of male students to be involved with the Fuller community. Intellectual and spiritual growth and fellowship are provided through a variety of workshops and special interest classes. **Team Ministry.** Spouses of Fuller students, both men and women, are permitted to audit classes at the Seminary without charge if their partner is taking 12 units per quarter and the class concerned is open to auditors. Spouses taking M.A./M.Div. classes for credit are eligible to apply to the School of Theology for up to 75 percent tuition scholarship if their partner is taking 16 units per quarter and provided they have submitted adequate application papers through the office of admissions. This Team Ministry Scholarship represents the maximum scholarship aid available to a married couple studying in the School of Theology.

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PREREQUISITES FOR ADMISSION

Applicants must have earned a regular baccalaureate degree or its equivalent before they can be admitted to the M.Div. or M.A. programs. This degree should be conferred by an accredited institution. Any applicant who graduates from an unaccredited college must have a minimum grade average of B and a minimum of one year (45 quarter hours/30 semester hours) of liberal arts to be considered for admission. In addition, all applicants to the School of Theology are expected to take the Graduate Record Examination and have their scores on file with the office of admission.

It should be understood that admission to Fuller depends on Christian experience, spiritual growth, call to service and gifts for ministry as well as the academic record of the applicant.

Requirements for entering other degree programs are given on pages 39, 41, 49 and 50.

Men and women of God are qualified for Christian ministry by moral character as well as by academic achievement. They are qualified by compassion for individual persons, by sensitivity to the needs of the total community, by a burden that the whole of God's will be obeyed on earth, and, above all, by personal integrity along with a readiness to accept correction and a desire for moral growth. Candidates for a degree from Fuller are expected to exhibit a reasonable attainment of these comparable moral characteristics.

AFFILIATIONS

American Institute of Holy Land Studies. Fuller Seminary grants elective credit for certain courses taken at the American Institute of Holy Land Studies, Jerusalem, Israel.

UNCLASSIFIED STUDENTS

Those individuals who desire Christian training but who do not wish to study in a regular degree program are welcome. Men and women who are not certain of a definite call to the ministry and desire a time of seminary study to help them in determining God's will for their lives may want to study as unclassified students.

PROFESSIONAL DEGREES

The theological curriculum which aims at excellence must combine breadth, depth and balance. It must include the basic areas which contain materials every minister must know and yet provide courses of special interest and concern to the individual student. It must be grounded in the Scripture, the sure and solid authority of our faith, and be concerned for efforts to express our faith in a coherent system of truth. It must reflect understanding of the traditions of the past, and show awareness of the needs of the present and the future. It must preserve what is genuine within the historic experience of the Church while being open to what may be new by Christ's Spirit.

Fuller approaches its task of theological training via the great Protestant tradition of biblical studies in the languages in which God was pleased to reveal his word. Greek and Hebrew are prerequisite for many courses in Bible and are constantly utilized in the instruction. Courses in the theology and history division give the student a close acquaintance with the classical thinking of the Church in its effort through the ages to express this revelation and apply it as a guide through the perplexities and ambiguities of life. This background sets the stage for the ministry courses in which the various approaches to teaching this word are themselves shaped from the perspective of theology.

A curriculum cannot include everything a minister will need for the rapidly changing world of these last decades of century twenty, but it ought not to omit that which is essential. Furthermore, it must supply the basic content and key skills which will enable a minister to feed God's flock and to maintain personal growth along with increasing responsibilities.

Core Curriculum. To achieve these goals, the faculty at Fuller has developed a unified curriculum built upon a system of core areas. These areas are distributed equally among the biblical studies, theology and ministry divisions.

Flexibility. A variety of courses are provided within each core area to maintain maximum

flexibility in designing the students curriculum. Normally courses will stress at least one of the following features:

- 1) a strong language approach,
- 2) an emphasis on biblical content or
- 3) a focus on the theological perspective.

Education for Ministry. The Seminary recognizes that the ministerial training cannot be accomplished unless the student is actively engaged in the life of the Church. Experience is necessary for competence; therefore, it is the concern of the School of Theology to provide students with opportunities for in-service training which provides both academic stimulus and spiritual growth.

Denominational Diversity. As an interdenominational institution, the Seminary is committed to provide the necessary denominational courses for any student seeking ordination. Courses in denominational polity, history and doctrine are offered regularly by authorized representatives of the various denominations. Students planning to be ordained following graduation and expecting to use the services of the placement office are required to take a course in their particular denominational polity or present credentials to the placement office which would permit this requirement to be waived.

Fuller Theological Seminary offers two degrees which express its theological understanding and which qualify men and women academically and professionally for the ordained ministry. The standard degree recognized for service in the church is the three-year Master of Divinity. In addition, for those especially qualified, there is the fourth year Doctor of Ministry degree.

MASTER OF DIVINITY

Purpose. The Master of Divinity program purposes to prepare the student in the shortest possible period for full-time service in the Church of Jesus Christ. It is designed with a flexibility that allows the student to prepare either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables a student within a three-year period to meet the strictest

requirements for ordination. It is also open to a student who desires to meet the requirements for ordination but who wishes to develop simultaneously a concentration in educational ministries, counseling, youth ministry or missions.

Curriculum. The student is required to complete successfully 36 courses (144 units) for the M.Div. degree as follows:

I. BIBLICAL LANGUAGES (4 courses)

A. Hebrew (select one of the following options)

- LG 500 Introduction to Hebrew I (4 units)
- LG 500 and LG 501 Introduction to Hebrew I, II (8 units)
- LG 502 Elementary Hebrew (12 units)
- LG 503 Hebrew (12 units)
- LG 504 and LG 505 Hebrew I, II (12 units)

B. Greek (select one of the following options)

- LG 512 Elementary Greek (12 units)
- LG 513 Greek (12 units)
- LG 514 and LG 515 Greek I, II (12 units)

II. CORE AREAS (24 courses)

A. Biblical Studies (8 courses)

1. Old Testament (select one from each group)
 - a. OT 501 Pentateuch
 - OT 505 Uniqueness of the Old Testament
 - OT 510 Genesis 1-11
 - OT 512 Exodus
 - OT 513 Deuteronomy
 - OT 537 People of God
 - b. OT 502 Hebrew Prophets
 - OT 506 Old Testament Foundations to Israel
 - OT 514 Elijah
 - OT 515 Isaiah
 - OT 516 Jeremiah
 - OT 517 Ezekiel
 - OT 520 Hosea
 - OT 521 Amos
 - OT 538 Kingdom of God
 - c. OT 504 Writings
 - OT 507 Old Testament in Search of Fulfillment
 - OT 525 Studies in Wisdom
 - OT 526 Psalms
 - OT 528 Job
 - OT 534 Old Testament Theology
 - OT 539 Man of God
 - NT 502 Unity of the Bible

2. Hermeneutics (select one)
 - NT 500 Hermeneutics

- NT 501 Hermeneutics
- NT 561 Community Issues in First Corinthians
- ED 504 Campus Bible Study

3. New Testament (select one from each group)
 - a. NT 512 New Testament Survey
 - NT 513 New Testament Introduction I
 - NT 541 Mark
 - NT 543 Luke
 - b. NT 514 New Testament Introduction II
 - NT 515 New Testament Criticism
 - NT 563 Ephesians
 - NT 565 Philippians
 - NT 566 Colossians
4. New Testament Theology (select one from each group)
 - a. NT 530 New Testament Theology
 - NT 531 New Testament Theology and Exegesis I
 - NT 534 Life of Jesus
 - b. NT 502 Unity of the Bible
 - NT 533 New Testament Theology and Exegesis II
 - NT 534 Emergence of the Church

B. Church History and Theology (8 courses)

1. Church History (select one from each group)¹
 - a. HI 500 Church History I
 - HI 501 Historical Theology I
 - HI 502 Greek Fathers
 - b. HI 510 Church History II
 - HI 511 Historical Theology II
 - c. HI 520 Church History III
 - HI 521 Historical Theology III
 - HI 522 American Church History
2. Philosophical Theology (select one)¹
 - TH 500 Philosophical Theology
 - TH 502 Apologetics
 - TH 503 Problems in Philosophy of Religion
 - TH 521 Theological Method
3. Systematic Theology (each required)¹
 - a. TH 511 Systematic Theology I
 - b. TH 512 Systematic Theology II
 - c. TH 513 Systematic Theology III
4. Ethics (select one)¹
 - TH 534 Significant Ethicists
 - TH 535 Christian Ethics

C. Ministry (8 courses)²

All academic advisors and new students are provided with a recommended profile of courses/experiences for students moving toward ordination. The selection of the specific courses to match this profile is made in consultation.

1. Communication, Homiletics, Preaching (two courses)
2. Missions, Evangelism, MN 500 (two courses)
3. Educational Ministries, Counseling, Pastoral Theology (two courses)
4. Field Education (two courses)
A minimum of two courses in supervised field education is required for graduation with the M.Div. This requirement may be met by service in a church as a student intern, assistant pastor, youth worker, or a church school leader; in a special community service; or in significant, related experiences approved by the ministry department.

III. ELECTIVES (8 courses)

The remaining eight courses may be drawn from the core, language or elective offerings. A student may use any course offered to satisfy the elective component of the M.Div. curriculum.

Course Descriptions. The description of courses offered in support of the Master of Divinity degree program may be found on pages 67 to 80.

¹Additional seminars may be designated by the department to satisfy this requirement.

²A student who wishes to concentrate in counseling, educational ministries, youth ministries, cross-cultural ministries or any other area may modify the above pattern of ministry courses with the permission of a member of the ministry department.

DOCTOR OF MINISTRY

Purpose. "The purpose of the professional doctorate is to equip one for a high level of excellence in the practice of ministry."
(Association of Theological Schools, *Standards for Accrediting*, p. 23.)

Objectives. The Doctor of Ministry program at Fuller Theological Seminary is designed to provide ministers with tools for a biblical and theological study and evaluation of their own ministries, to provide an integration of the academic and professional components of ministry that goes beyond the Master of Divinity degree, and to facilitate individual development in a particular area of ministry such as preaching/worship, renewal/evangelism, counseling or church growth.

Models. The Seminary provides two degree models designed to meet the objectives of the Doctor of Ministry program:

1. In-Ministry/Continuing Education model
2. In-Residence model, with concentration in marriage and family counseling.

PROGRAM DESCRIPTIONS

IN-MINISTRY/CONTINUING EDUCATION MODEL

Design. The In-Ministry/Continuing Education model of the Doctor of Ministry program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced research in theology and ministry within the context of the candidate's ministry.

The degree requirement is 48 units including a dissertation. The 40 units are chosen from a schedule of especially designed seminars (8 units each) and courses (4 units each). Each minister's program of study must include at least three seminars. Ministers may enroll for up to 24 units in one academic year, completing the degree requirements in two to five years. Only B work and above will count toward satisfying graduation requirements (one B- grade is allowed).

Each seminar or course has three components:

- 1) a reading assignment which must be completed prior to the classroom interaction (3,000 pages for a seminar and 1,500 pages for a course),
- 2) a two-week intensive period of classroom interaction and
- 3) an extensive post-session project which synthesizes reading and class work and applies them to the ministry situation.

Classroom activity is scheduled in two-week sessions in each of the four academic quarters to allow ministers to utilize their study and vacation leave for this continuing education program. Each applicant may design, with the approval of the admissions committee, a program of study which

best meets personal needs and vocational interests. Seminars meet for four hours each morning (8 to 12 o'clock Monday through Friday) of the two-week session; courses meet for two hours each afternoon or evening. In areas of special interest, the minister may want to consider taking both the seminar and course during one session.

The dissertation engages one in independent thought and research, bringing the theological and practical understandings of ministry to bear on a specific plan for the local church or other area of ministry.

Concentrations. Drawing on the resources of the schools of theology, psychology and world mission, the Doctor of Ministry curriculum includes several special areas of concentration. An area of concentration comprises 60 percent of the class work required—that is 24 units or two seminars and two courses. The remaining class work is chosen from the general curriculum according to individual needs and goals. Areas of concentration presently available are:

1. **CHURCH GROWTH**, Class work includes *Principles and Procedures of Church Growth* (8 units), *American Church Growth: Research and Case Studies* (4 units), *Church Growth II: Anthropological and Historical Dimensions of Church Growth* (8 units), and *Theological Foundations of Church Growth* (4 units). The minister will be trained in both the practical methodologies and the theoretical base of church growth applied to the North American church milieu.
2. **PASTORAL CARE**, *New Approaches to Pastoral Care and Counseling* (8 units), *Clinical Aids to Pastoral Counseling* (4 units), and *The Minister's Mental Health* (12 units) comprise this concentration. Here the minister is trained to counsel on a practical level in a relational style, to discern the dynamic processes in life situations, to plan effective therapeutic intervention within the church, and to handle some of the personal hazards that can arise.
3. **RENEWAL**, In this area ministers are trained in *Church Renewal and Training of the Laity for Ministry* (8 units), *Evangelism in the Local*

Church (4 units), *Building Christian Community Through Small Groups* (8 units) and *Community Issues in First Corinthians* (4 units).

4. **PREACHING/WORSHIP.** Participants will have the opportunity to sharpen their skills as preachers, teachers and worship leaders. Class work includes *Theology and Styles of Worship* (8 units), *The Art of Teaching the Christian Faith* (4 units), *Theology of Proclamation* (8 units) and *Preaching Laboratory* (4 units).

Dissertation. The dissertation incorporates significant research, reading and class work done in connection with the seminars and courses, and builds a bridge between theological and practical understandings and a specific plan for the local church or other area of ministry. The mentoring process for the development and writing of a dissertation involves tutoring in the basic principles of a theology of ministry as well as guided formulation of a dissertation topic and outline. This process is divided into two phases: 1) a tutorial in theology of ministry (open to first seminar students) that involves interaction and discussion based on the syllabus *Theological Foundations for Ministry*, edited by Ray S. Anderson, and 2) a tutorial in constructing and writing a dissertation project (open to students who have completed three seminars). Both tutorials of four class hours each are offered in conjunction with each class session and are provided as part of the dissertation fee.

Admission Requirements. The applicant must have graduated from an ATS accredited school with a Master of Divinity degree or its equivalent. Normally a grade point average of at least 3.0 (4.0 equals A) is required. Applicants from non-accredited institutions will be considered on their own merit.

Applicants for whom English is a second language must take a written and oral English language examination before admission is final. This can be arranged through the Seminary admissions office. The committee on admissions evaluates applicants on the basis of transcript evidence, references, and two statements by the applicant—one describing experience in ministry, and one

defining goals for participation in the degree program. The applicant must show growth and competence in church leadership and ministry skills. It is expected that the applicant shall have completed two years in ministry after receiving the Master of Divinity degree before admission to this program, and shall have completed at least five years in ministry between the awarding of the Master of Divinity degree and the granting of the Doctor of Ministry degree.

Course Descriptions. (two-week intensive sessions) The following list, description and schedule of seminars and courses projects the offerings of the Doctor of Ministry degree program through spring quarter 1980. All 8 unit seminars are guaranteed, but related 4 unit course subjects and professors are valid only for the 1977-78 academic year.

Summer quarter

MN 707 ORGANIZATIONAL MANAGEMENT AND CHURCH PLANNING, 8 units. This seminar relates organizational psychology to the life of the church. It helps the church become a place where mission is accomplished and persons are fulfilled. *Malony*

MN 713 CONFLICT MANAGEMENT IN THE LOCAL CHURCH, 4 units. This is a course designed to equip religious leaders with understandings of and skills to deal with conflicts in the church. Recognizing that individual differences are the essence of vitality and enthusiasm, the course is based on the proposition that conflict is to be welcomed, encouraged and managed. The goals to be taught are interpersonal acceptance and group effectiveness. *Malony*

MN 710/MN 714 CHURCH GROWTH II, 12 units. This component combines a seminar (MN 710 Anthropological and Historical Dimensions of Church Growth, 8 units) and a course (MN 714 Theological Foundations of Church Growth, 4 units) to comprise a special module for advanced students of church growth. This in-depth analysis of the cultural, historical and theological presuppositions of the church growth movement is by core faculty members of the School of World Mission. Prerequisite: MN 705. *Wagner, Glasser, Kraft*

Fall quarter

TH 713 THEOLOGY OF PROCLAMATION, 8 units. This seminar offers a series of distinguished lectures on preaching dealing with both a theology of preaching as well as the art of preaching, including the crafting of a sermon. Additional resource faculty will discuss the

place of scholarship, biblical exposition and prayer in preaching and worship. Videotape sermons of representative preachers will be presented with opportunity to engage the preachers in discussion. *Anderson and Ernest Campbell, 1977 guest lecturer, previous pastor of Riverside Memorial Church in New York City*

SP 702 PREACHING LABORATORY, 4 units. A clinic on the presentation and delivery of sermons, stressing use of the voice, public reading, gestures and style of delivery, offering professional critique and tutorial. Videotape facilities will be provided for the recording and playback of sermons. The course is taken on a credit/no-credit basis. *J. Holland*

Winter quarter

MN 706 CHURCH RENEWAL AND TRAINING OF THE LAITY FOR MINISTRY, 8 units. This seminar presents the biblical precedent and spiritual principles of church renewal, a study of the Church as Christ's body and a plan to help members of the body identify their gifts and be motivated and equipped to use them. *Munger*

MN 715 EVANGELISM IN THE LOCAL CHURCH, 4 units. This course presents the biblical and theological basis of evangelism, the role of the pastor in evangelism and the enlistment and training of lay people for outreach. The minister will be helped to design an evangelism program for his or her ministry situation. *Lawrence Lacour, 1978 guest lecturer, senior minister of First United Methodist Church in Colorado Springs*

CN 703 NEW APPROACHES TO PASTORAL CARE AND COUNSELING, 8 units. This seminar will help the minister to discern the dynamic processes in life situations; to deal creatively and constructively with conflict and change; and to preach, teach and counsel prior to and during crisis experiences. *Warren, Clement, A. Hart, Malony*

CN 706 CLINICAL AIDS TO PASTORAL COUNSELING, 4 units. An overview of the various forms of psychological disorder; psycho-social evaluation techniques; steps to planning effective intervention; formats for collaborating with other helping professionals; interviewing methods and related counseling procedures; and ways of responding to such troublesome problems as alcoholism, suicide threats and juvenile delinquency. *McLemore*

MN 705 PRINCIPLES AND PROCEDURES OF CHURCH GROWTH, 8 units. This seminar applies scientific principles of church growth as understood by the School of World Mission to the American church. It will present the theological factors active in church growth so that the minister can make a diagnostic study of his or her own church. (It is recommended that this seminar and the following course MN 716 be taken simultaneously.) *Wagner, Wimber*

MN 716 AMERICAN CHURCH GROWTH: RESEARCH AND CASE STUDIES, 4 units. Supervised field case study of successful churches in Southern California, analyzing factors causing or inhibiting growth. Corequisite: MN 705. *Wagner, Wimber*

MN 709 THEOLOGY AND STYLES OF WORSHIP, 8 units. This seminar will explore the biblical and historical background of worship in the church, examine contemporary styles of public worship and seek to assist the pastor as worship leader. *Schaper*

ED 701 THE ART OF TEACHING THE CHRISTIAN FAITH, 4 units. This course will assist ministers concerned about their teaching role to objectively evaluate their educational processes and training programs. This will be done in the light of the needs that arise out of the application of current trends including discovery learning, values clarification, moral development and learning theories. *Stoop*

Spring quarter

MN 711 BUILDING CHRISTIAN COMMUNITY THROUGH SMALL GROUPS, 8 units. This seminar focuses on the birth, care and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied including neighborhood Bible studies, personal support and sharing groups, task/action groups including committees, and accountability groups. Philosophies of small group ministry will be explored along with strategies for beginning groups and maintaining them in a church, training leaders, and the dynamics of small group interaction. *Hestenes*

NT 702 COMMUNITY ISSUES IN FIRST CORINTHIANS, 4 units. This course presents first century principles for twentieth century problems in Christian community. Among issues in the urban, socially mixed, charismatic, five-year-old congregation at Corinth: cliquishness and super-spirituality, church discipline and church authority, love and liberty, sexual behavior among Christians, feminism, "charismania", doctrinal deviance. *Spittler*

CN 705 THE MINISTER'S MENTAL HEALTH, 12 units. The work of the Christian Ministry has many emotional hazards. This course will examine these hazards as they pertain to the mental health of the minister and is designed to assist the minister in identifying the areas of personal potential weakness and to provide resources for dealing with these problems. Attention will be given to aspects of the minister's personal and family life, roles and role conflicts, problems of anger, depression, assertiveness, relationships, etc., as well as techniques for self-modifying behavior. Prerequisite: CN 703. *A. Hart*

TH 712 CRITICAL ISSUES FOR THEOLOGY: A CASE METHOD APPROACH, 8 units (limited enrollment). Through the study, writing and teaching of cases in

theological areas such as Christology, church history and ethics, students will gain competence in discovering the intrinsic theological issues in concrete life situations. In addition, students will be trained in a case method by which this discovery and competence can be actualized for others through structured learning/teaching experiences. Upon completion of the seminar, participants may apply to become Fellows of the Case Method Institute of Learning sponsored by Fuller Seminary. *Anderson and others*

MN 717 CONTEMPORARY INVOLVEMENT OF THE CHURCH IN SOCIETY, 4 units This course is an attempt to integrate the practical and ethical implications of the church's presence in American society. Emphasis on the urban society will be practical, using insights supplied by the social sciences, ethics and resource persons directly involved in such ministries. The case method will be used. *Pannell*

IN-RESIDENCE MODEL IN MARRIAGE AND FAMILY COUNSELING

Design. The Doctor of Ministry (In-Residence) with a concentration in marriage and family counseling is a full-time program that requires a minimum of four quarters in residence on the Pasadena campus. Because of the extensive practicum requirement in this concentration, 60 units of work beyond the M.Div. are required for the degree (44 units in counseling, 16 units in biblical and theological studies).

This program is designed for those persons who intend to specialize in marriage and family counseling as pastors, associate pastors and as counselors working in an integral way with the church.

Curriculum. The 60 units required for the Doctor of Ministry (In-Residence) program are:

Marriage and Family Counseling and Therapy (4 units)

Individual Counseling and Therapy (4 units)

Tests and Measurements (4 units)

Marriage and Family Problems and

Counseling Practicum ((8 units)

Human Development and Counseling

Practicum (8 units)

Marital and Family Interaction and Counseling

Practicum (8 units)

Seminar in biblical studies (8 units)

Seminar in theological studies (8 units)

Seminar in supervision and dissertation research (8 units)

California Family Study Center. Twenty-four units of study and practicum are provided in cooperation with the California Family Study Center of Burbank, California. Staff members at the Center and visiting specialists in marriage and family counseling conduct classes, seminars, workshops and actual counseling demonstrations with Center clients. Clinical counseling experience with clients is provided under the supervision of Center staff members.

Admission requirements. Pastors with a B.A. degree with at least 36 quarter units in the behavioral sciences and the M.Div. degree from an accredited school may apply for admission to the Doctor of Ministry program with a concentration in marriage and family counseling after at least one year of ministry in the church. It is expected, however, that at least three years in ministry shall have been completed between the awarding of the M.Div. degree and the granting of the D.Min. degree. Applicants will be expected to demonstrate superior academic work in their theological studies. Applicants from non-accredited institutions will be considered on the basis of their individual merit.

Persons not in the pastorate may apply for admission if they have completed successfully two years of study at a theological seminary and have 36 undergraduate units in the behavioral sciences. Such students with the approval of the D. Min. committee may design a program of at least two years of study that integrates the normal M.Div. requirements of the Seminary and the requirements for the D.Min. degree with a concentration in marriage and family counseling. At the end of the period of study the student would receive the Doctor of Ministry degree with specialization in marriage and family counseling. Field education is required as part of the degree program, but experience in ministry is not considered a prerequisite for admission. This admission option is designed for the person who does not intend to pastor a church but rather is preparing for a staff position in the church as a marriage and family counselor.

The committee on admissions evaluates applicants on the basis of transcript evidence, references and two statements by the applicant—one describing experience in ministry and one defining goals for participation in the degree program.

Dissertation. The student becomes a candidate for the degree when the dissertation topic has been approved and the program of study has been accepted. The dissertation normally deals with a subject focusing on marriage and the family and is based upon biblical and theological data. After the first draft of the dissertation has been read by a reader assigned by the faculty and approved by the mentor, a report is submitted to the Doctor of Ministry committee. The D.Min. committee reviews the file of each candidate to determine whether the student has achieved the goals of the program. When appropriate it recommends the student to the faculty for graduation with the Doctor of Ministry degree.

A meeting of the D.Min. (In-Residence) students will be held each fall on Monday of registration week. Students must have their dissertation topic and program approved by the D.Min. committee no later than October 15 of the year in which the candidate intends to graduate. Students planning to graduate in June should have their dissertations to their mentor by April 1. Each year the Doctor of Ministry office publishes the quarterly dates for submission of dissertation first drafts and final copies. Students should obtain this information immediately upon commencing their studies in the Doctor of Ministry program.

Course descriptions. The following courses are offered in support of the Doctor of Ministry (In-Residence) program.

OT 790 READINGS IN OLD TESTAMENT. (8 units)

NT 790 READINGS IN NEW TESTAMENT. (8 units)

HI 790 READINGS IN CHURCH HISTORY AND HISTORICAL THEOLOGY. (8 units)

TH 790 READINGS IN THEOLOGY. (8 units)

CN 500 MARRIAGE AND FAMILY COUNSELING THERAPY. Use of theological, physiological and behavioral data in treating problems of marital sexuality. Conjoint marital counseling, tests and inventories. (4 units)

CN 501 TESTS AND MEASUREMENTS. Use of case history data, test data and nonverbal behaviors in the diagnosis of personal, marital and family problems. (4 units)

CN 502 INDIVIDUAL COUNSELING AND THERAPY. Crisis intervention techniques; suicide, depression, reality orientation problems discussed. (4 units)

CN 503 MARRIAGE AND FAMILY PROBLEMS AND COUNSELING PRACTICUM. Educational and supervised counseling experience in a local counseling center. (8 units)

CN 504 HUMAN DEVELOPMENT AND COUNSELING PRACTICUM. Educational and supervised counseling experience in a local counseling center. (8 units)

CN 505 MARITAL AND FAMILY INTERACTION AND COUNSELING PRACTICUM. Educational and supervised counseling experience in a local counseling center. (8 units)

CN 700 DISSERTATION RESEARCH SEMINAR.

MASTER OF ARTS DEGREE

PURPOSE

The Master of Arts degree in theological studies is designed for men and women who desire graduate work in theological education but do not want the extended program ordinarily considered as essential background for ordination.

The purpose of the program is to provide a general education in theological studies while giving opportunity to concentrate in any area of the School of Theology curriculum.

Because of the great variation in student goals and previous studies, each person has the responsibility to construct an individual curriculum. To satisfy general requirements each student normally selects twelve courses in biblical studies and theology. Specific requirements have been established for certain areas of concentration and students should consult the faculty member involved.

Organizations may develop cooperative curriculums with the Seminary and use the field education courses to meet their own special training requirements under their direct supervision.

REMENTS. Use of
verbal behavior
and family problems

SELING AND THE
suicide, depression
discussed. (4 units)

FAMILY PROBLEMS
educational and
ance in a local course

ENT AND COUNSEL
supervised counseling
center. (2 units)

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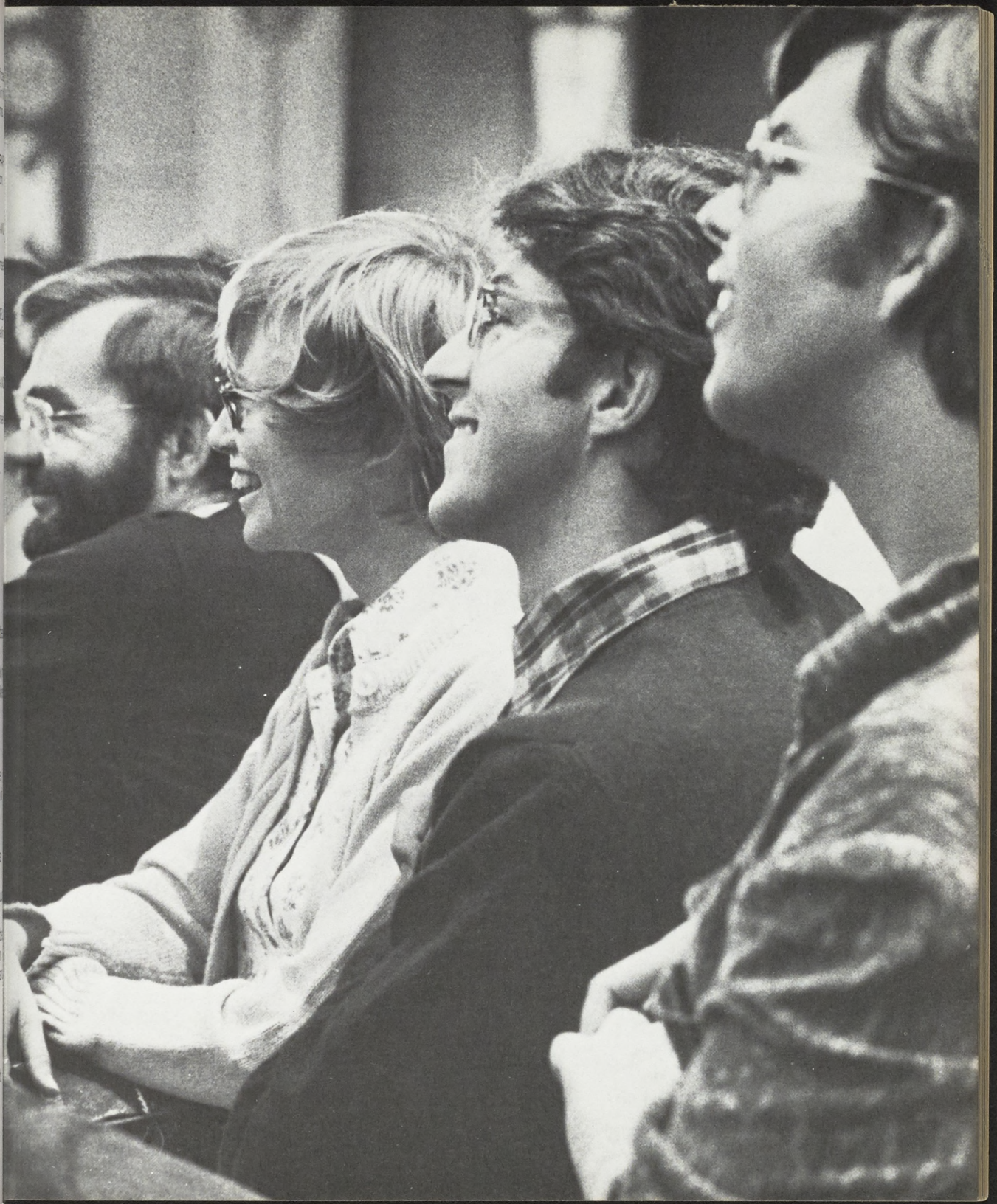
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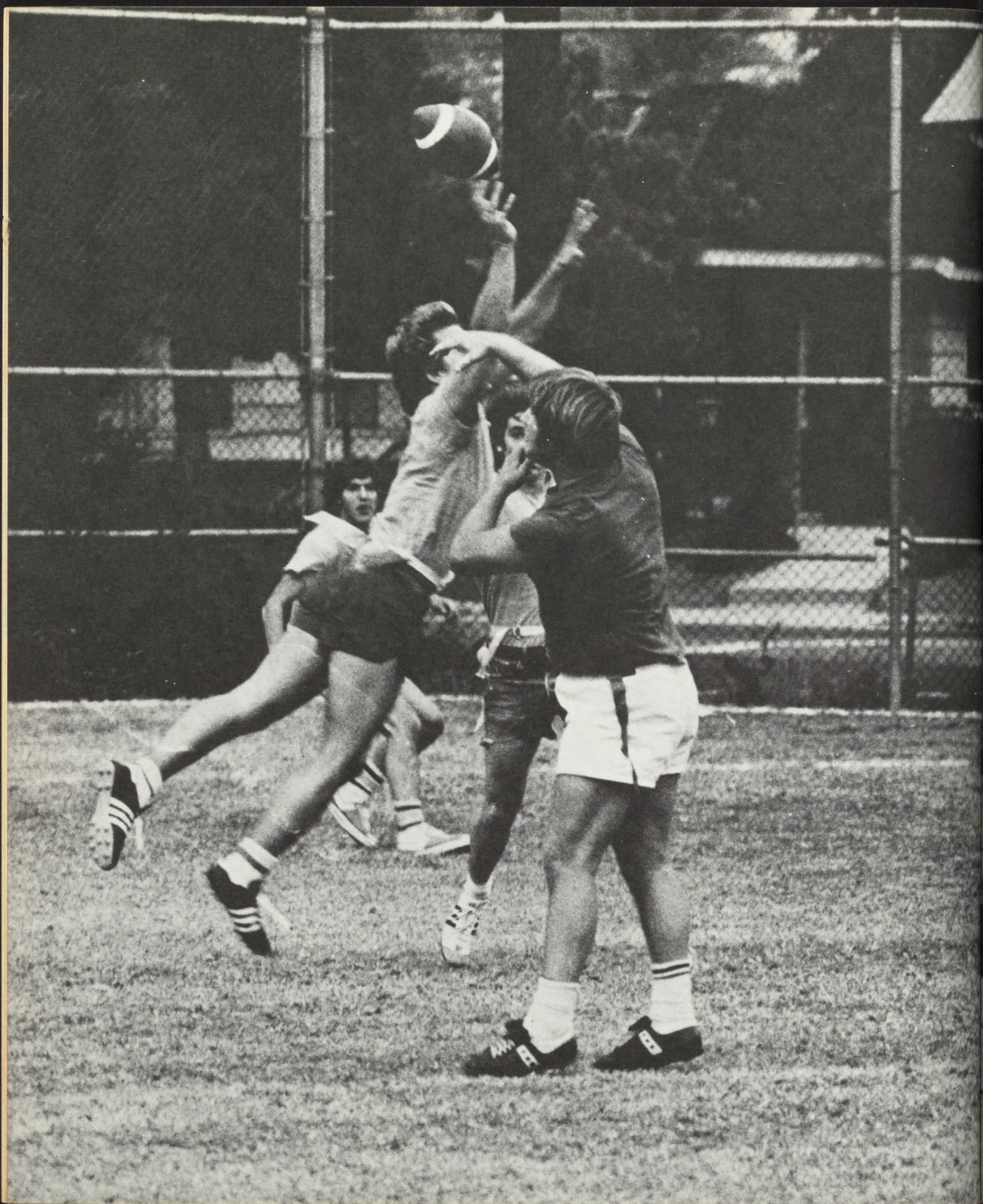
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Persons with unique learning objectives are encouraged to explore with their academic advisor the possibilities of a special curriculum.

ADMISSION

Admission and academic standards are generally the same as those established for the Master of Divinity degree.

TRANSFER OF CREDIT

By special request an applicant may receive up to a full year of advanced standing for approved graduate studies done elsewhere. This may include a maximum of a full year of graduate theological and biblical studies or a maximum of six courses of non-religious studies if they are appropriate to the field of concentration and are approved by the director of admissions.

DEGREE REQUIREMENTS

- 1) A total of at least 24 courses (96 quarter units).
- 2) A minimum of 12 courses (48 quarter units) earned with Fuller Seminary.
- 3) A minimum of 12 courses (48 quarter units) in the two divisions together of biblical studies (not including language) and theology and Church history.
- 4) A two-year plan of study approved by an academic advisor.

FIELD EDUCATION

Up to six courses may be taken in supervised on-the-job training and study. Ordinarily one course of field education requires three academic quarters of part-time supervised training. The student indicates intention to engage in field education with the education for ministry office at the time of registration for the first quarter, but

registers for the course at the third quarter when credit will be given. Academic credit is also available for summer projects, internships and various service projects. Full course credit for one term can be arranged for learning-service experiences that requires substantially full-time employment for at least a ten-week period. Special arrangements are made with organizations allied with the Seminary for the training of their leadership. A written evaluation for each quarter is required from both the student and the on-the-job supervisor. Credit can only be given for field education for which prior arrangements have been made.

CURRICULUM OPTIONS

Students may plan a general program of study for the Master of Arts degree that draws from the many components of theological education or they may elect to concentrate their studies in a particular area of the curriculum to meet their individual interests and needs. A concentration of studies may be planned in any area of the curriculum. For some areas a prescribed concentration has been designed by the faculty. In other areas students may design personalized concentrations in consultation with their academic advisors.

Biblical languages are not required for the M.A. degree. Every student, however, is strongly advised to learn at least one biblical language since all theological education should be grounded on the Scripture whose careful understanding is aided by a knowledge of the original languages. Also, a majority of the courses in biblical studies requires the knowledge of a biblical language.

The following are some possible areas of concentration:

Educational Ministries. This area of Christian education is to be considered as a special function rather than a specific set of courses. Thus students are advised to study in all areas of the ministry division to prepare themselves for the competencies required of a church educational

leader. Consideration should also be given to personal gifts and concerns. Biblical and theological studies must be looked upon as the basic content which educational ministries then appropriately communicates and applies.

Educational ministries courses are limited to those areas which are basic to the field and can provide learning in a classroom situation. They are taught by persons who have appropriate special knowledge and skills and have been active professionally in the specific area of study involved.

Much of the important learning in this area, however, can only come through supervised on-the-job experience. Hence provision has been made for substantial field education credit.

Those who are considering a ministry of intensive Bible teaching should have at least that knowledge of the biblical languages necessary to enroll in the exegesis courses established for the Master of Divinity degree.

An educational ministry usually requires at least the following areas of competency:

- Biblical interpretation
- Planning/leadership of programs for:
 - total congregation
 - each major age group
 - church school
- Enlistment, training, support of leaders for:
 - teaching
 - activity groups
- Teaching/communication
- Counseling
- Group development
- Interpersonal relationships

Youth Ministries. This specialized area of educational ministries among teenage persons involves the same considerations as indicated for the more general educational program, including the competencies required. Courses have been designed to address each area of competency from the particular perspective of ministry to youth.

Institute of Youth Ministries. The Institute of Youth Ministries was established in 1977 to combine the theological resources of the School of Theology with the field training expertise of Young Life Campaign, a leading national evangelical Christian outreach to high school youth. The purposes are:

- 1) to provide an educational program in evangelistic youth ministries that integrates classroom study with extensive field training,
- 2) to conduct ongoing training programs for those in evangelistic youth ministries, with particular attention to preparation for ministry on the staff of Young Life, and
- 3) to coordinate and carry out research in the field of evangelistic youth ministries.

The Institute of Youth Ministries offers a program of theological education leading to the professional Master of Arts degree with a concentration in youth ministries. The program of study integrates a foundation of biblical and theological studies with a prescribed concentration in evangelistic youth ministries, designed in cooperation with the training department of Young Life.

Although the institute is designed primarily for persons preparing to serve on the staff of Young Life, other persons preparing for ministry with youth may pursue this concentration.

Curriculum. The curriculum for the Master of Arts degree with a concentration in evangelistic youth ministries consists of twelve courses in biblical and theological studies, six specialized courses in youth ministries and six field education courses.

Concentration. The six specialized courses related to ministry with youth have been designed in cooperation with Young Life. The courses are:

- Building Christian Community Through Small Groups*
- Introduction to Urban Culture*
- Adolescent Culture and Psychology*
- Developing Counseling Skills*
- Management Skills*
- Communication*

The six field education courses are offered under the immediate supervision of the Institute of Youth

Ministries. The courses are as follows:

Young Life Introduction and Club Work
Introduction to Young Life Ministry
Christian Growth and Nurture
Volunteer Leadership
Camping Ministry
Young Life Area Strategy and Vision

Location. Courses toward the M.A. with a concentration in youth ministries may be taken at the Pasadena campus or at Young Life Headquarters in Colorado Springs, Colorado. The twenty-four courses required for the M.A. degree are offered at the Pasadena campus. Field education courses in the Los Angeles area are arranged by the director of youth ministries. Students on the staff of Young Life (and a limited number of persons not on the Young Life staff) may complete up to eight courses in biblical and theological studies through an institute held each summer in Colorado Springs. In addition, students on the staff of Young Life may complete the twelve-course youth ministry concentration through extension and field education courses in the immediate context of their staff assignment.

Cross-Cultural Ministry. This area of concentration is designed specifically for men and women who wish to prepare for a ministry in a cross-cultural setting. A missions concentration has been constructed by the faculty of the School of World Mission to equip missionary candidates and others who will put their theological training to work in another culture.

Religion and Education. Teaching about religion in public schools is an enlarging area of important Christian service. In some instances high schools are including religion courses in their curriculum. Units on religion are rapidly becoming a valuable part of other subject areas. There is growing widespread interest in such religious studies, and public education is discovering that much can be taught within constitutional limits.

It is possible for a person to obtain an M.A. degree from Fuller Seminary that will include graduate-level certification for public school teaching from a state university or other accredited school. The major in religion would be taken at Fuller and the necessary additional

education courses would be provided by the certifying institution. Patterns will differ considerably according to various individual state requirements and their respective programs of certification for religion. The director of the M.A. program will negotiate the necessary arrangements.

A person planning on this program is advised to have a certifiable number of undergraduate credits in a non-religious area of public school teaching since the possibilities of teaching in religion vary so greatly. However, since Fuller Seminary also has regular university accreditation, an M.A. degree from the School of Theology is an accredited graduate major in religion and provides the possibility of teaching an increasing number and variety of units and courses in religion.

Biblical Studies and Theology (Pre-Ph.D.). The graduate committee of the School of Theology has developed a specific course of study to satisfy the basic categories in biblical languages, biblical studies and theology necessary for admission into the School of Theology Ph.D. program. One course is to be taken from each of the following categories:

Hermeneutics
New Testament I: Gospels
New Testament II: Epistles
New Testament Theology I: Gospels
New Testament Theology II: Epistles
Old Testament I: Pentateuch
Old Testament II: Prophets
Old Testament III: Writings
Philosophical Theology
Church History I: to Chalcedon
Church History II: to Reformation
Church History III: to Modern Period
Systematic Theology I: Theology and Anthropology
Systematic Theology II: Christology and Soteriology
Systematic Theology III: Ecclesiology and Eschatology
Ethics
Greek (3 courses)
Hebrew (3 courses)
Electives (2 courses)

Semitic Languages and Literature. The faculty of the Old Testament department has designed a

prescribed concentration in Semitics for students who wish to pursue a career of teaching or research. The purpose of the program is to provide a theological and linguistic foundation for study of the Old Testament. Training in biblical and theological disciplines is indispensable for the Semitics scholar to teach Old Testament in a university, college or seminary.

The general requirements for completion of the M.A. with this concentration include 24 courses as described below and submission of an acceptable thesis. At least eight courses in Semitic studies must be taken in residence. The balance may be transferred from another institution, subject to examination in the courses to be transferred.

Admission requirements are the same as for the M.Div. degree except that Hebrew LG15 or its equivalent is a prerequisite for admission to the program. In addition, one modern language is required for admission, preferably German.

Students with a M.Div. degree may apply to receive the M.A. with concentration in Semitic languages and literature upon completion of 11 additional courses in Semitics and the presentation of an acceptable thesis. Semitic courses credited toward the M.Div. degree may not be used as credit toward the M.A. degree.

The curricular requirements for the degree are as follows:

1. Semitic languages and literature courses (11 courses)
 - a. Akkadian (2 courses)
 - b. Arabic (2 courses)
 - c. Advanced Hebrew Grammar and Reading (1 course)
 - d. Aramaic/Syriac (1 course)
 - e. Ancient Near Eastern Texts (1 course)
 - f. Comparative Semitic Grammar (1 course)
 - g. Semitic electives (2 courses)
 - h. Thesis Research (1 course)
2. Biblical and Theological Studies (13 courses)

Students completing the M.A. in Semitics program who plan to apply for admission to the Seminary's Ph.D. program in Old Testament should note that all the requirements of the biblical studies and theology concentration must be satisfied prior to entering the Ph.D. program.

Marriage and Family Counseling. The crisis in marriage and the family has become one of the most important social and spiritual problems in America. Because of this, the faculty has designed a prescribed concentration in marriage and family counseling with the following goals: 1) to gain knowledge of the nature of marriage and the family from a Christian perspective, 2) to develop diagnostic and counseling skills for use in solving marital and family problems through the application of theological and behavioral data in a consistent and meaningful fashion and 3) to provide experiences which help prepare the student for meeting state requirements in marriage, family and child counseling.

Admission to the Master of Arts with a concentration in marriage and family counseling requires, in addition to those criteria listed on page 46, 1) at least a year of work (36 quarter units) in the social and behavioral sciences, 2) a minimum grade average of B in undergraduate studies and 3) evidence of emotional stability and maturity.

Students should apply to the program by January 15. Application files are reviewed on February 15 of each year. Students applying after these dates will be considered for the program, space permitting. Entrance into the program is made in the fall quarter of each year.

The concentration in marriage and family counseling has been established in cooperation with the California Family Study Center in Burbank, California. Thirty-six units of study and practicum are provided in cooperation with the Center. Staff members at the Center and visiting specialists in marriage and family counseling conduct classes, seminars, workshops and actual counseling demonstrations with Center clients. Clinical counseling experience with clients is provided under the supervision of Center staff members.

The curricular requirements for this prescribed concentration are as follows:

1. Marriage and Family Counseling (15 courses)
 - a. Core courses (4 courses)
 - 1) Marriage and Family Counseling
 - 2) Individual and Family Counseling
 - 3) Tests and Measurements
 - 4) Research in Marriage and the Family

- b. Area courses in counseling offered by the California Family Study Center (9 courses)
 - 1) Marriage and Family Problems
 - 2) Human Development and Counseling
 - 3) Marital and Family Interaction and Counseling
 - c. Counseling practicum (California Family Study Center) (1 course)
 - d. Counseling elective (1 course)
2. Biblical Studies and Theology (12 courses)

THEOLOGICAL STUDIES PROGRAM FOR BLACK AND HISPANIC MINISTERS

At the recommendation of the Association of Theological Schools-sponsored Regional Hispanic Committee and the Black Advisory Committee of the Seminary, a program of study has been set up for ministers in the Black and Hispanic community who have not had the opportunity to reach a baccalaureate degree.

Men and women 35 years of age or older who have successfully pastored churches in the minority community for a significant number of years may apply for admission. Each applicant is interviewed by a Black or Hispanic admissions committee to determine whether the abilities and background of the applicant would permit successful participation in a graduate program. The applicant's file is also reviewed by the regular admissions committee of the Seminary.

Upon recommendation of the two admissions committees the applicant is accepted as a special non-degree student. The minister is then assigned a counselor to set up a course of study. Several courses for Hispanic ministers are taught in Spanish and emphasis is placed on bilingual and bicultural skills.

When a student has satisfactorily completed twelve courses he or she is eligible to receive a Certificate of Achievement. The student would have the additional option of applying for admission to the M.A. program with the recommendation of the Black or Hispanic admissions committee.

Community Leadership Concentration. A special concentration in community leadership has been encouraged by the Rockefeller Foundation. Ministers studying in the Master of Arts program with a concentration in community leadership take 12 courses in biblical and theological studies and 12 courses relating to leadership skills for ministry in the Black and Hispanic communities.

GRADUATE DEGREES

Under the supervision of the theology graduate committee, graduate seminars are offered leading to either the Master of Theology (Th.M.) or Doctor of Philosophy (Ph.D.) degree.

Admission requirements. Required for admission to the Th.M. program are the M.Div. degree or its equivalent with a 3.0 grade point average, satisfactory qualifications in Hebrew and Greek, completion of the Graduate Record Examination (GRE) Aptitude Test, and a demonstrable working knowledge of a pertinent modern foreign language (normally German or French). All students for whom English is a second language are required also to take the English examination offered by the University of Michigan or the Test of English as a Foreign Language (TOEFL) offered by the Educational Testing Service of Princeton, New Jersey.

In addition to the requirements above, students applying to the Ph.D. program must have a grade point average of 3.5 in biblical and theological subjects in the M.Div. (and subsequent graduate study) and a demonstrable working knowledge of Latin. Ph.D. students must then demonstrate competence in a second modern foreign language (normally German or French) before the fifth seminar is taken (normally before the second year of study).

Students in the Ph.D. program who plan to major in Old Testament must also demonstrate competence in biblical Aramaic (which may be substituted for Latin, if Latin is not needed for dissertation research) and be able to work in Akkadian and either Ugaritic or Arabic. While

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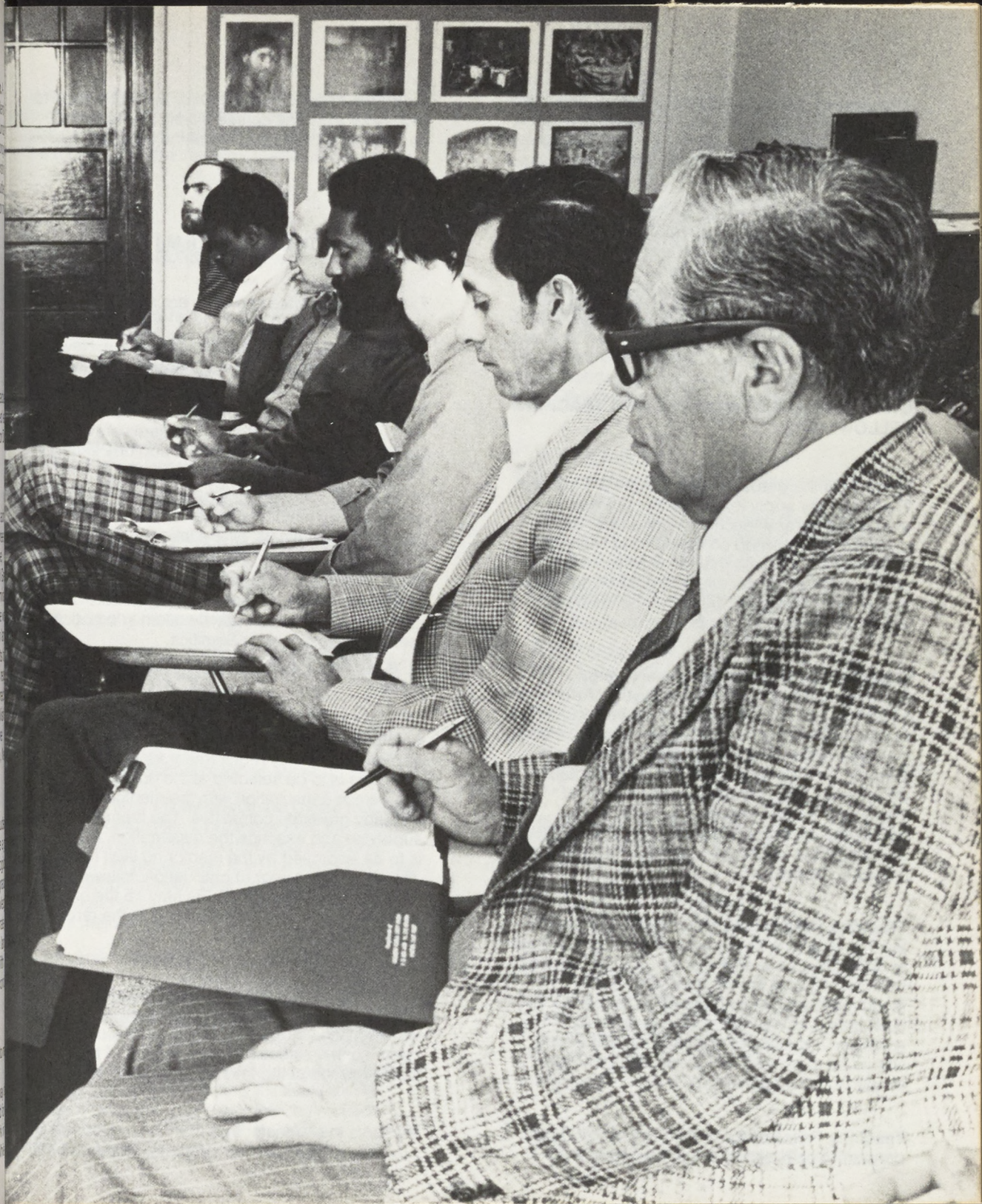
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biblical Aramaic is a prerequisite for Old Testament majors, proficiency in Akkadian, Ugaritic and Arabic may be gained by taking a Semitics minor as part of the doctoral program.

The academic year begins with the fall quarter and applications must be received by January 15. Application files, including transcripts, references and GRE scores, must then be complete by February 15. All applications are reviewed during the month of March, and students are notified of the committee's decision by April 1.

GRADUATE ASSISTANTSHIPS AND TEACHING FELLOWSHIPS

Students in the graduate program of the School of Theology may apply for the following graduate assistantships and teaching fellowships. These positions are awarded on the basis of financial need and the ability to provide assistance to a faculty member. Applications should be submitted no later than February 15 prior to the academic year in which the position is to be awarded.

Graduate Assistantships normally range in stipend from \$500-\$1,000 for first year students to \$1,500-\$2,500 for second and third year students. In return for the graduate assistantships, students are expected to assist the assigned faculty member for a set number of hours, computed at \$5 per hour. The total amount of the stipend indicates the number of hours of academic assistance expected. Applications for graduate assistantships should be submitted to the theology graduate committee.

Teaching Fellowships, which allow students to teach a course in the seminary curriculum, are set at \$600 per course and are normally awarded to doctoral students in their third year, upon recommendation of their mentor in recognition of outstanding ability in an area of academic research. Applications for teaching fellowships should be submitted to the assistant dean for academic programs in the School of Theology.

Teaching Fellowships in the biblical language program area available to qualified students,

ranging in stipend from \$600 for a 4 unit course to \$1,000 for a 12 unit course. Applications should be submitted to the director of the language program.

MASTER OF THEOLOGY (Th.M.)

Five 8 unit graduate seminars are required for the degree.

- 1) The fields of study are Old Testament, New Testament, historical theology and systematic theology.
- 2) The seminars are to be taken from one major field and two minor fields. Three seminars are to be selected from the major field and one seminar from each of the two minors.
- 3) In addition to the fields of study listed above, students may major in biblical studies, in which case all five seminars will be taken in Old Testament and New Testament, with at least two seminars taken in each of these two fields.
- 4) By permission of the theology graduate committee, one minor may be taken in practical theology, missiology or Semitics.
- 5) A professor from the major field will act as mentor.

A scholarly dissertation must be presented and approved as a final requirement for graduation. The topic is to be selected at the outset of the program in consultation with the mentor and the theology graduate committee. The mentor will supervise and examine the dissertation. An outline is to be approved by the mentor no later than January 2 of the year of graduation, followed by the first draft on March 15. By May 15 the original and first copy are to be presented to the director of the library for binding.

Three years are allowed for completion of the degree. Missionaries on furlough may be granted an extension as required. Except in the case of missionaries, extension may be granted only by special action of the theology graduate committee.

Students may transfer from the Th.M. to the Ph.D. program if they meet the additional requirements.

Transfer credit can be allowed for not more than four seminars, provided they conform to Ph.D. standards and are approved by the instructors, the mentor and the theology graduate committee.

DOCTOR OF PHILOSOPHY (Ph.D.)

Graduate Seminars. Nine 8 unit graduate seminars are required for the degree.

- 1) The fields of study are Old Testament, New Testament, historical theology and systematic theology.
- 2) The seminars are to be taken from one major field and two minor fields. At least four seminars must be selected from the major field and at least two seminars from each of the two minors.
- 3) In addition to the fields of study listed above, students may major in biblical studies, in which case all nine seminars are taken in Old Testament and New Testament, with at least three seminars taken in each of these fields.
- 4) A Semitics minor is offered for students who have a special interest in this field or who need additional work in Semitics to meet the requirement for the Old Testament major. By permission of the theology graduate committee, one minor may be taken in missiology under the direction of the School of World Mission.
- 5) Two mentors will be appointed by the theology graduate committee. A professor from the major field will act as primary mentor, and a second professor, not necessarily from the major field, will act as second mentor. One professor from each biblical field will act as co-mentor for biblical studies majors.
- 6) All seminars selected must relate directly and contribute to the dissertation topic and the areas of the comprehensive examinations. At the commencement of study, the theology graduate committee must approve all seminars selected.
- 7) When four seminars have been completed, the theology graduate committee will evaluate the student's progress to see whether the student should continue in the program or seek an alternate course of study.

Comprehensive Examinations. After all course work is completed and before the final writing of the dissertation, students are required to take comprehensive examinations, the successful completion of which admits students to candidacy. The examinations are given twice a year—during the third and fourth weeks of October and the first two weeks of April. Students must take five examinations chosen from the comprehensive areas listed below, three of which are to be taken in their major field and one each in their minors. Biblical studies majors must take three examinations from the areas in the biblical field in which the majority of seminars is taken, and two examinations from the areas in the other biblical field. The comprehensive areas are:

1. OLD TESTAMENT
Old Testament Introduction, Exegesis and Textual Criticism
The History of Israel (including the general history of the ancient Near East and the background areas of Semitic culture and social institutions)
Old Testament Theology and Religion
2. NEW TESTAMENT
New Testament, Greek Text (*required of all New Testament majors*)
New Testament Background
New Testament Criticism
New Testament Theology
New Testament Languages
3. HISTORICAL THEOLOGY
Patristic Theology
Medieval Theology
Reformation Theology
Post-Reformation Theology
Modern Theology
4. SYSTEMATIC THEOLOGY
Philosophical Theology
Theology and Anthropology
Christology and Soteriology
Ecclesiology and Eschatology
Ethics
5. SEMITICS (*minor field only*)
Comparative Semitic Language and Literature

6. MISSIOLOGY (*minor field only*)

Historical Missiology
Theological Missiology
Anthropological Missiology

Dissertation. A scholarly dissertation must be presented and approved as a final requirement for graduation.

1) The dissertation topic must be selected at the very outset of the program in consultation with the primary mentor and the theology graduate committee.

2) Where necessary, the dissertation should involve the use of the required languages, as well as gather up the results of the intensive course work and the more general reading for the comprehensive examinations.

3) The primary and secondary mentors will act as supervisors in the preparation of the dissertation.

4) There will be three examiners: the primary mentor, a secondary internal examiner appointed by the theology graduate committee with the assent of the faculty, and an external examiner appointed by the theology graduate committee with the assent of the faculty.

5) Three first copies of the dissertation are to be made available no later than January 31 of the year of graduation.

6) The candidate must submit to an oral examination of the dissertation if any examiner so requests.

7) Extensive changes or rewriting may be demanded as a condition of acceptance.

8) By May 15 of the year of graduation, two final copies of the dissertation are to be presented to the director of the library for binding.

Seven years are allowed for completion of the degree. Extension may be granted only by special action of the theology graduate committee. Doctoral students have the option of transferring to the Th.M. program with full transfer of credits in seminar work.

GRADUATE SEMINARS

Eight quarter units of credit are given for each graduate seminar, except where otherwise noted.

Courses in the M.Div. curriculum taken as graduate seminars are given an 800 number corresponding to the M.Div. course number.

LG 826	Syriac (2 units)
LG 830	Arabic I (2 units)
LG 831	Arabic II (2 units)
LG 833	Ugaritic I (2 units)
LG 834	Ugaritic II (2 units)
LG 835	Akkadian I (2 units)
LG 836	Akkadian II (2 units)
LG 845	Old Testament Departmental Seminar: Comparative Semitics (4 units)
LG 846	Old Testament Departmental Seminar: Northwest Semitic Texts (4 units)
LG 890	Readings in Semitics (4 units)
OT 801	Old Testament Departmental Seminar: Introduction (fall, 4 units)
OT 802	Old Testament Departmental Seminar: Exegesis (winter, 4 units)
OT 803	Old Testament Departmental Seminar: History of Israel (spring, 4 units)
OT 804	Old Testament Departmental Seminar: Ancient Near East (4 units)
OT 805	Old Testament Departmental Seminar: Theology (4 units)
OT 806	Old Testament Departmental Seminar: Religion of Israel (4 units)
OT 890	Readings in Old Testament
NT 801	New Testament Departmental Seminar (fall)
NT 802	New Testament Departmental Seminar (winter)
NT 803	New Testament Departmental Seminar (spring)
NT 890	Readings in New Testament
HI 801	Historical Theology Departmental Seminar (fall)
HI 802	Historical Theology Departmental Seminar (winter)
HI 803	Historical Theology Departmental Seminar (spring)
HI 890	Readings in Historical Theology
TH 801	Theology Departmental Seminar (fall)
TH 802	Theology Departmental Seminar (winter)
TH 803	Theology Departmental Seminar (spring)
TH 890	Readings in Theology



Fuller Extension Ministries

EXTENSION EDUCATION

Purpose. Fuller Seminary Extension Ministries 1) provide theological education for the training of lay persons for leadership in ministry in the local church and community, 2) offer prospective theological students experience in church ministry and Christian community while beginning their studies and testing their calls and 3) extend to pastors the resources for the development of local church training programs and personal and professional enrichment.

Fuller Seminary has made these resources available in seven extension areas in response to the church's need for an equipped and mobilized laity. Lay persons and pastors train together in this graduate-level program.

Curriculum

Course Work. A baccalaureate degree from an accredited college is required for admittance. Courses offered in Extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. In addition to basic biblical and theological subjects, new courses with a view to lay ministries are being developed. Courses are taught on week nights or weekends, usually on local church grounds. Library resources are arranged.

Core Groups (directed small group experience). An essential feature of the program is the core group composed of eight to ten students and a trained leader. Core groups enrich the academic experience, provide a supportive context in the dynamic of relationship, and create a continuing environment for self-evaluation and discovery. Also they provide for a sharing of needs and concerns, prayer support, and affirmation and confrontation—so important to the development of maturity and faith. Participation in a core group is recommended for three of the first four quarters. Three quarters of core group involvement equals one course of credit. Up to two courses may be taken for credit.

Supervised Ministry. Fuller Extension education offers on-the-job training experience for credit. Each student works closely with two supervisors, a pastor and a lay person who interact in the design, implementation and evaluation of the ministry. Originality is encouraged. Up to two courses may be taken for credit.

Opportunities. Courses completed in Extension may be applied toward the M.A. or M.Div. degrees upon admission to Fuller's Pasadena campus. Admission to Extension does not guarantee admission to the M.A. or M.Div. programs. Students whose work in Extension is B level or better will be given highest priority consideration for admission to Fuller Seminary degree programs.

The Certificate of Graduate Studies in Ministry signifies the successful completion of 12 courses in Extension in the areas of ministry, theology, biblical studies, supervised ministry and core group.

The Master of Arts degree is offered in Extension in Seattle, Washington, and San Jose, California, and signifies the successful completion of an approved curriculum of 24 courses in the areas of ministry, theology, biblical studies, supervised ministry and core group.

Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Full-time Fuller students on the Pasadena campus may find it helpful to take courses in extension.

The director of Extension ministries has offices on the Pasadena campus. A local steering committee works with the director providing leadership for each Extension Center. For further information write to the administrative assistant in the following Extensions:

Extension in Seattle

Administrative Assistant
4540 15th Avenue N.E.
Seattle, Washington 98105
(206) 524-7300

Extension in Eastern Washington

Administrative Assistant
615 Wright Avenue
Richland, Washington 99352
(509) 946-4656

Extension in the San Francisco Bay Area

Administrative Assistant
3560 Farm Hill Boulevard
Redwood City, California 94061
(415) 366-5263

Extension in Fresno

Administrative Assistant
P.O. Box 11794
Fresno, California 93775
(209) 442-1395

*Extension in Southern California,
Los Angeles and Orange Counties*

Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
(213) 684-2520

Extension in the Rockies

Administrative Assistant
7420 Spring Drive
Boulder, Colorado 80303
(303) 494-6708

Extension in Santa Barbara/Ventura

Administrative Assistant
812 Camino Viejo, P.O. Box 5160
Santa Barbara, California 93108
(805) 969-2981/965-4561

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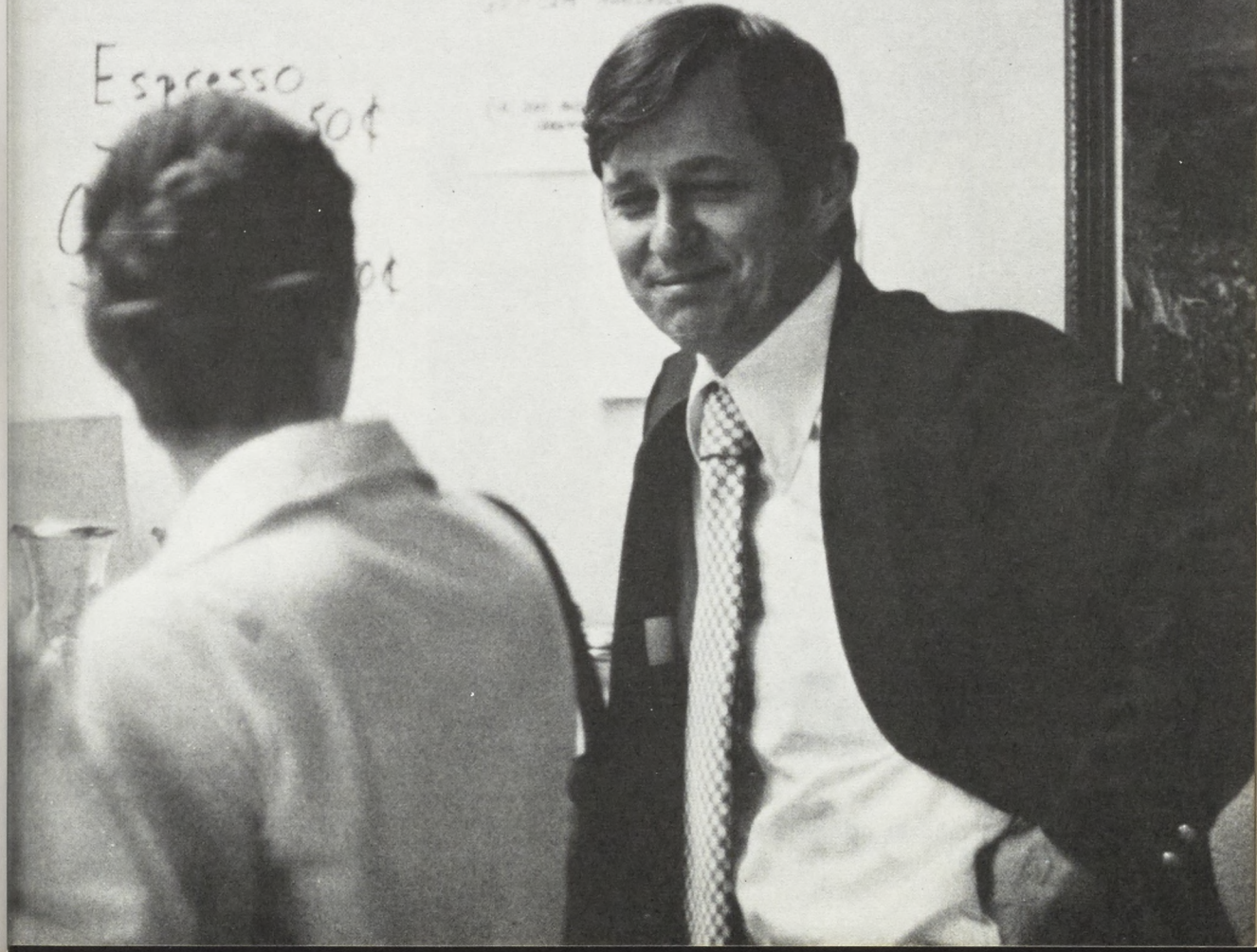
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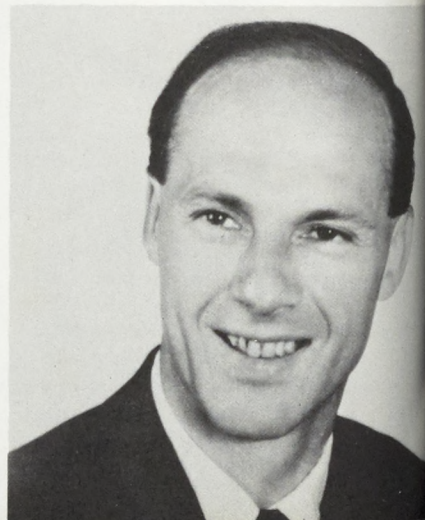
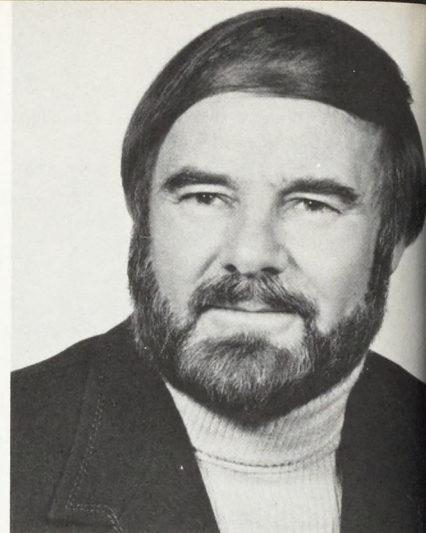
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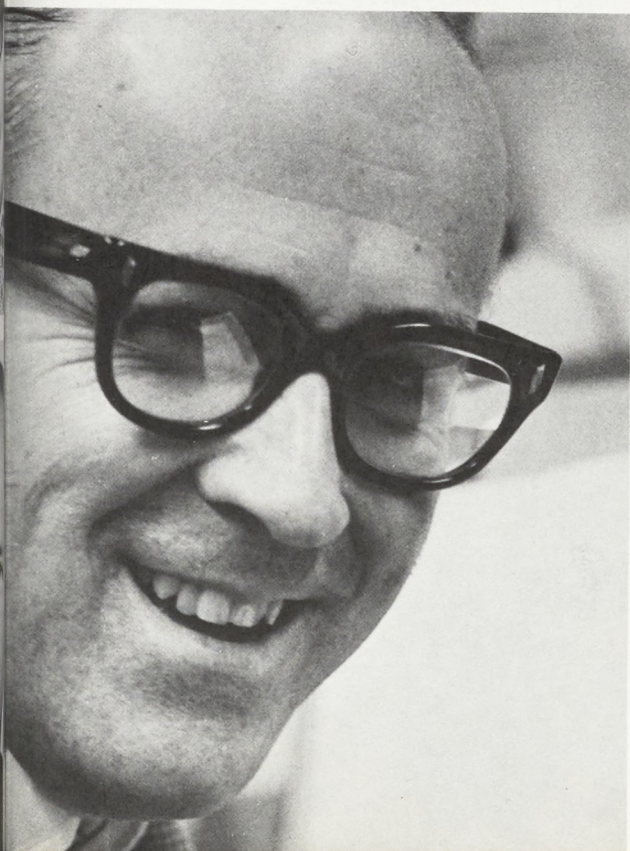
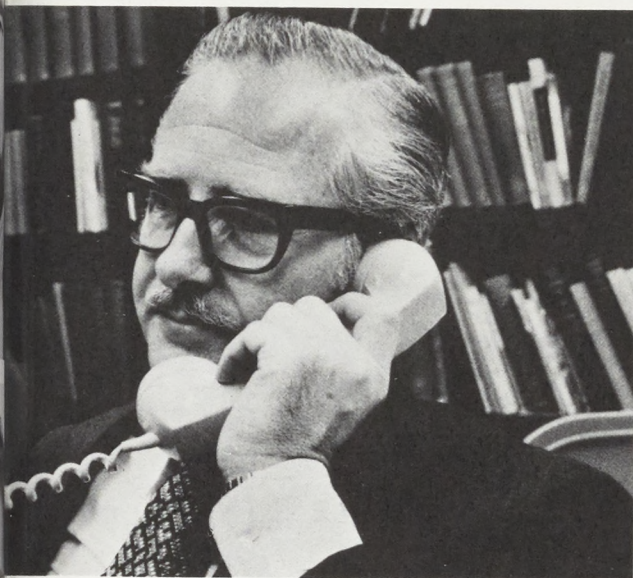
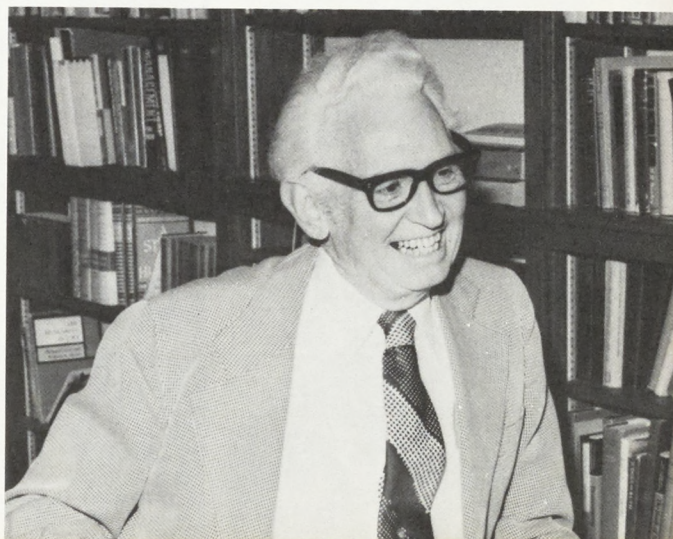
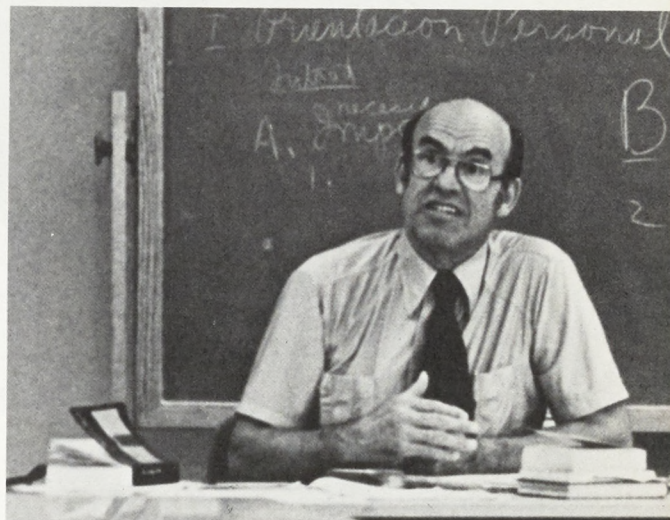
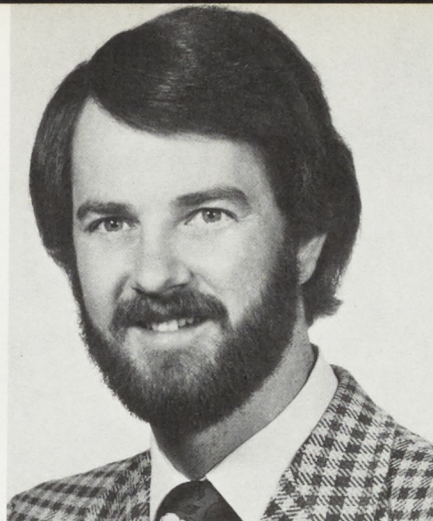
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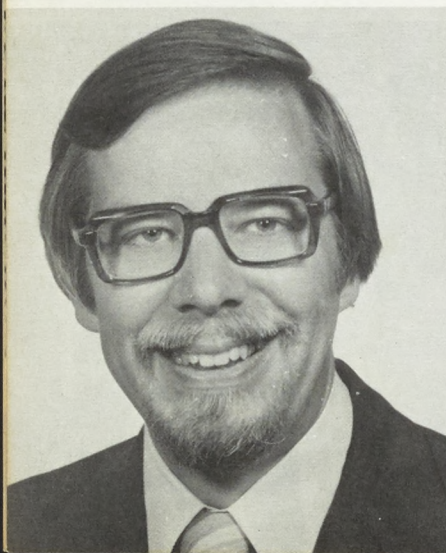
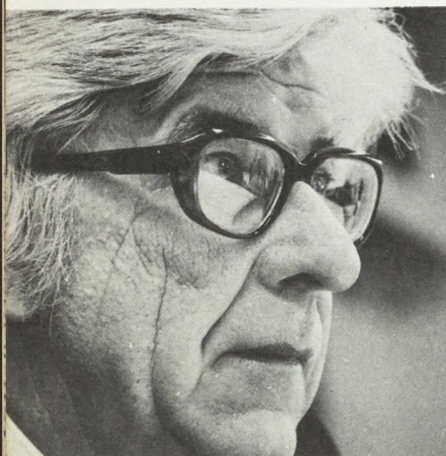
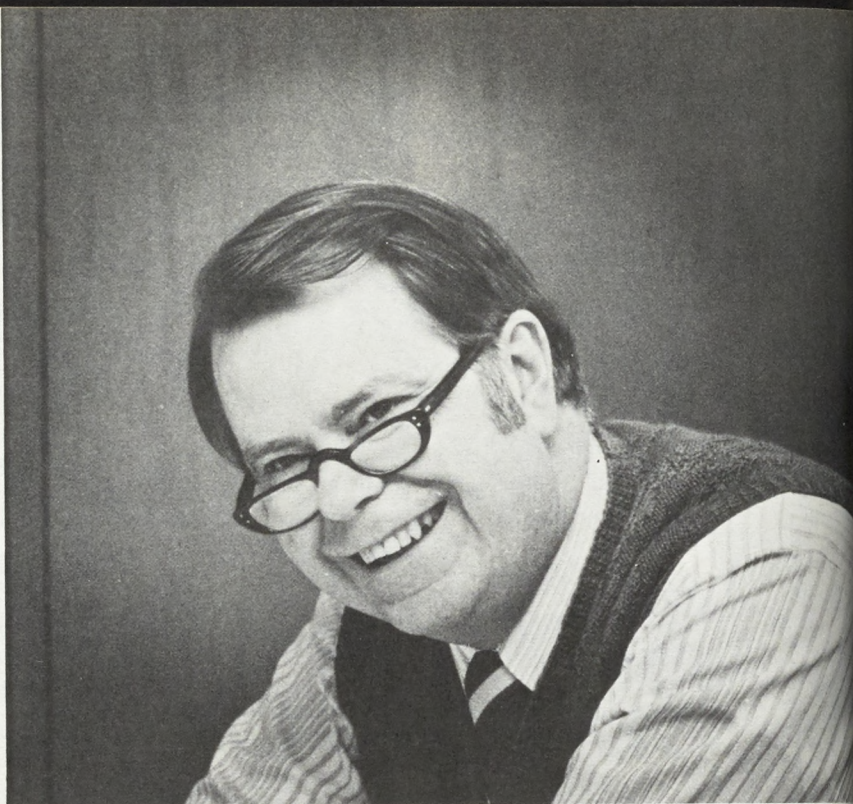
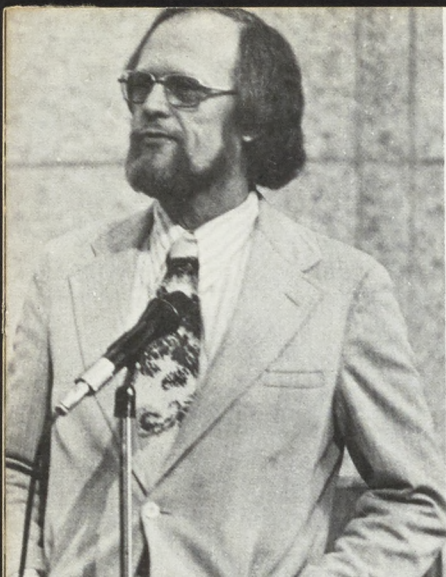




**Clockwise: BARKER (above), ANDERSON,
ARREGUIN, BROMILEY**

**Clockwise from top left: BOWER,
BRADLEY, GAY, GODDARD, FULLER**



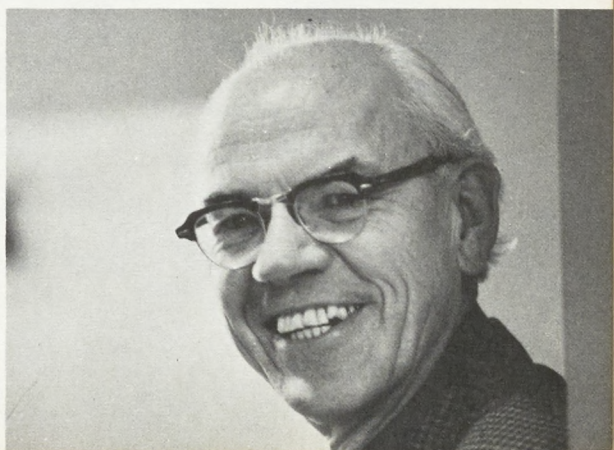
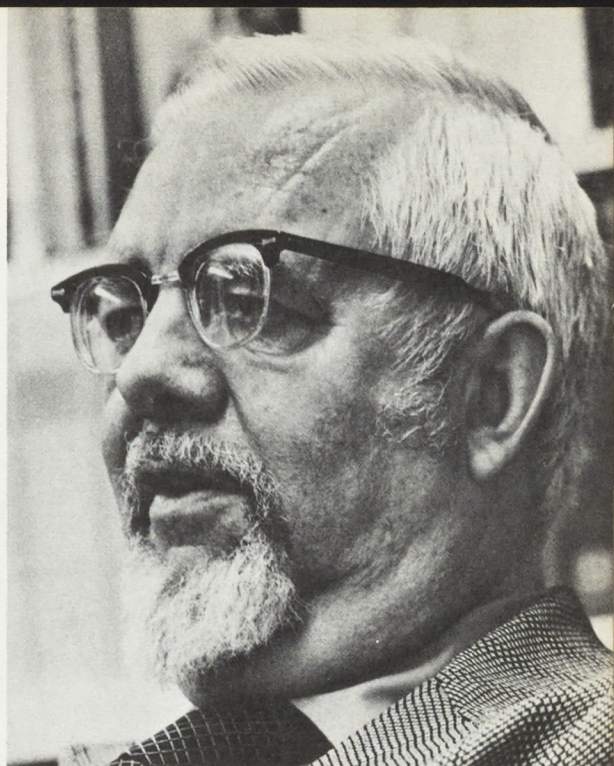
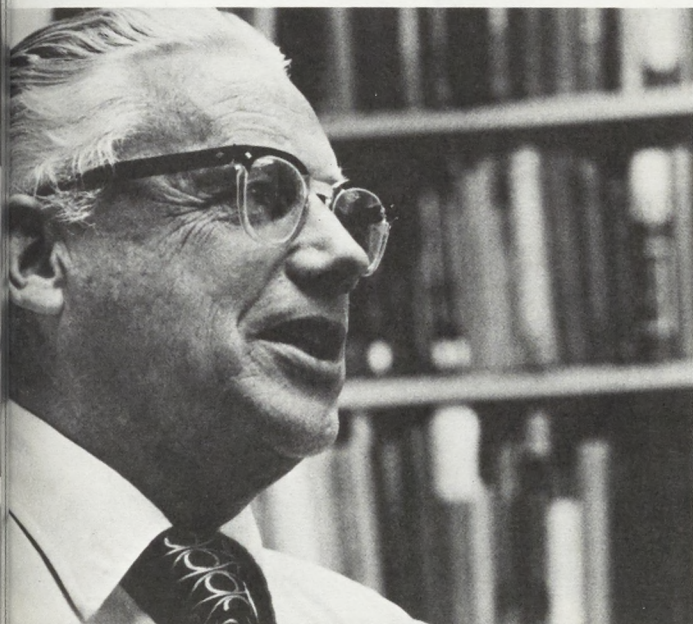


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...BEARD, JEWETT,
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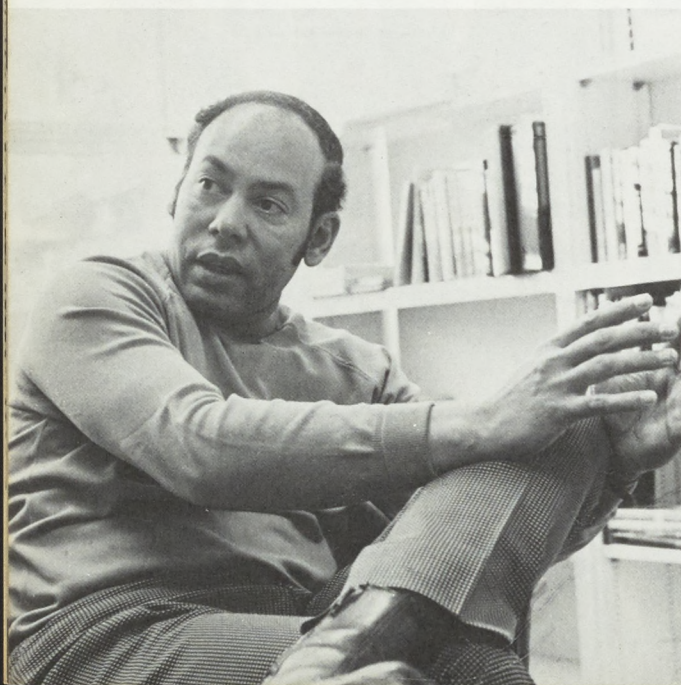
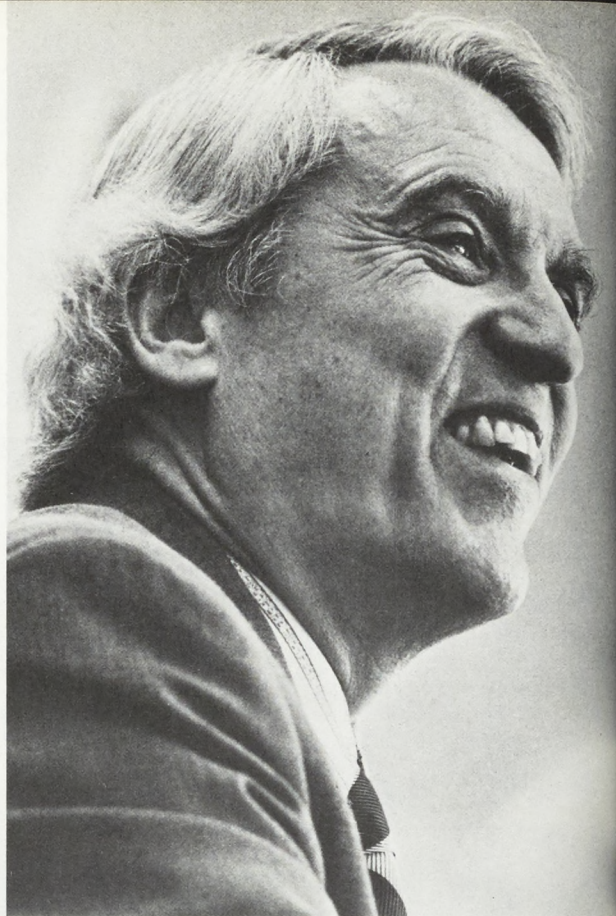
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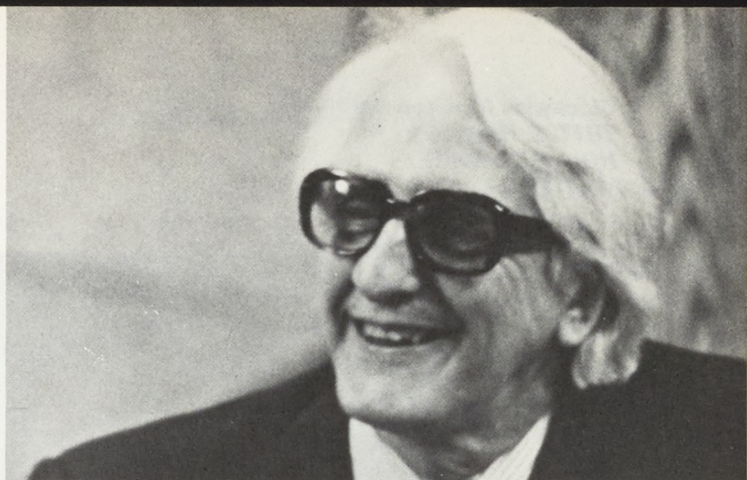
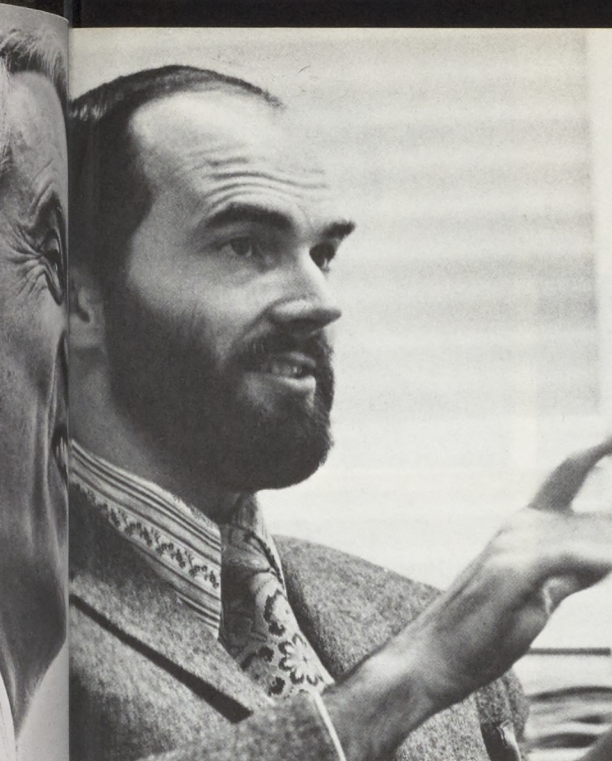
Opposite page – clockwise from top right:
**HUBBARD, JEWETT, HAGNER,
DAANE, BUSH**

This page – clockwise from top right:
**LADD, HESTENES, LARSON, HEES,
LA SOR**

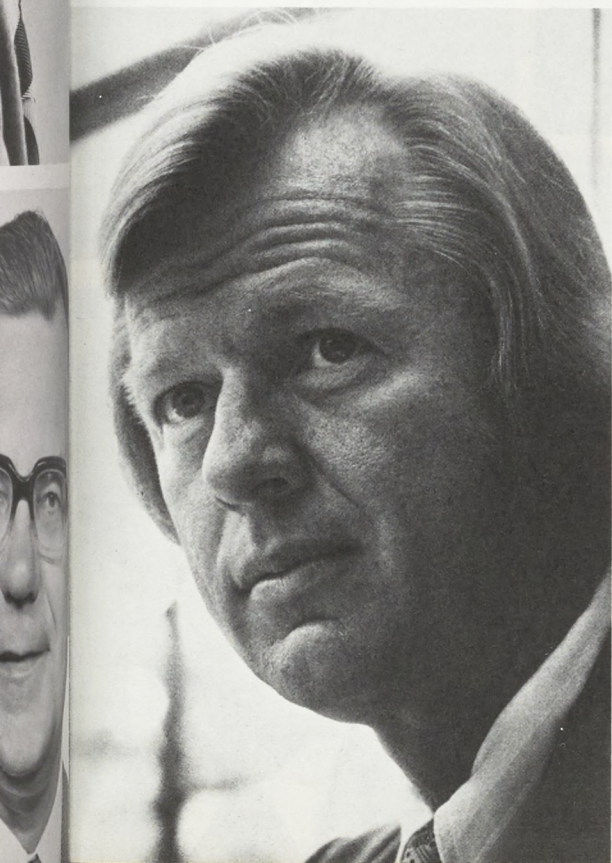


Clockwise from top right:
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MEYE**

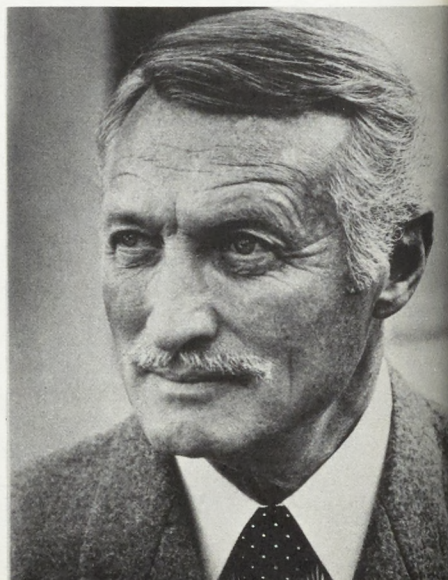
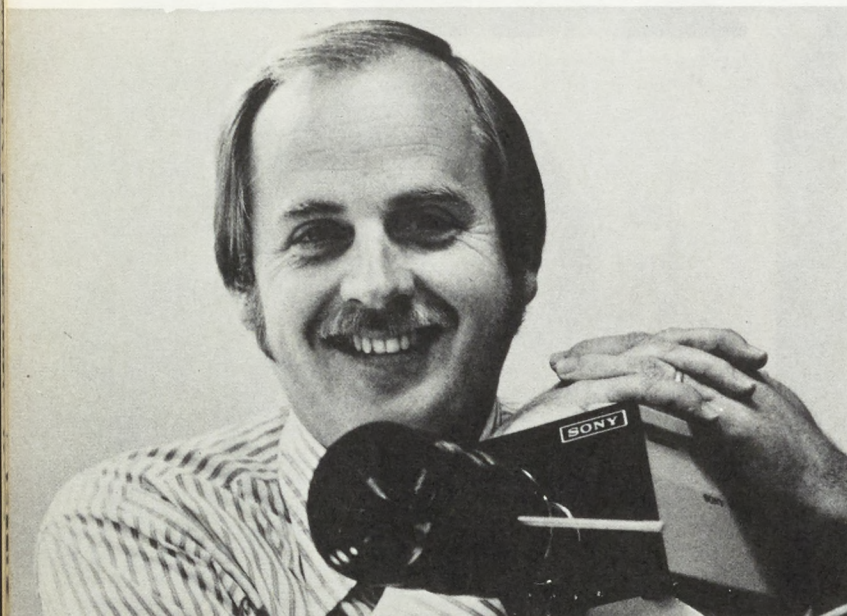
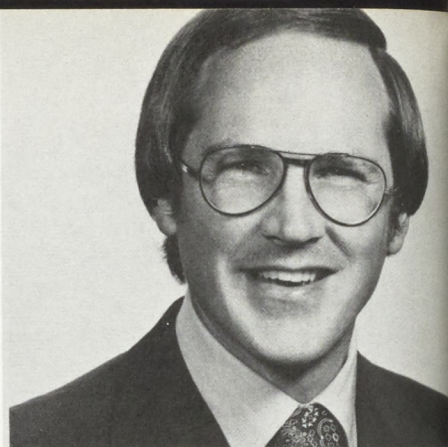




*Clockwise from
above: SMEDES,
SCHAPER, SPITTLER,
SCHOONHOVEN,
ROGERS*



Clockwise from top right:
TUTTLE, HARTLEY,
HOLLAND, WHITE,
WATTS



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COURSE OFFERINGS

The following courses are offered regularly in support of the Master of Divinity and Master of Arts curriculums of the School of Theology. For descriptions of courses provided in the Doctor of Ministry, Master of Theology and Doctor of Philosophy in theology programs see the appropriate catalog section.

LANGUAGES

Biblical Hebrew

A reading knowledge of biblical Hebrew is a prerequisite for many of the Old Testament core courses which are required for the M.Div. and D.Min. programs. *Reading knowledge* means a knowledge of Hebrew vocabulary and grammar that is sufficient to begin exegetical work in the Old Testament. An intensive course (12 units), LG 502 or LG 503, designed to give a student this ability through an inductive study of the text of Esther, is offered each quarter including the summer. Students transferring from other seminaries or having previous knowledge of Hebrew must successfully pass a reading validation examination in Hebrew.

Students in the M.Div. program with a low to moderate language aptitude may be counseled to meet the Hebrew requirement through a less intensive course. Two four unit courses, LG 500 and LG 501, are offered in successive quarters beginning in the fall and again in the winter quarters. This eight-hour sequence is designed to provide a basic understanding of the Hebrew language and an ability to use exegetical tools. Although only the first course of this sequence is required for the M.Div. program, students should be aware that both courses are required for many of the Old Testament courses that have a Hebrew prerequisite.

New Testament Greek

A reading knowledge of New Testament Greek is a prerequisite for most of the New Testament courses in the M.Div. and D.Min. programs. *Reading knowledge* means a knowledge of Greek vocabulary and grammar that is sufficient to begin exegetical work in the New Testament. An intensive course (12 units), LG 512 or LG 513, designed to give a student this ability through an inductive study of the text of Acts, is offered each quarter including the summer.

A four-hour course, *An Introduction to Greek*, LG 510, will be offered each year for students in the M.A. program. This course is designed to introduce the student to the Greek language and give an ability to use important exegetical resources. This course will not meet the requirements for graduation in the M.Div. or D.Min. programs.

Students who have already acquired a knowledge of New Testament Greek, either by course work or by self-study, are required to take the entrance examination in New Testament Greek as part of the registration process. Incoming students are required to be present at the stated time of the examination. Students who pass this exam may waive the triple course (12 units) requirement in New Testament Greek and substitute electives of their choice.

In order to help students prepare for the entrance exam by ascertaining their level of competency and areas of weakness, a *trial examination* is made available to the applicant for self-administration. The examination is designed to test the student's ability to read New Testament Greek, to recognize and identify common forms, and to explain the more common syntactical constructions. It is comparable in difficulty and comprehension to the entrance exam. Upon acceptance by the admissions committee, the student will receive instructions concerning preparation for and taking this exam. When the student feels ready and upon request, the exam will be mailed. When returned, it will be graded and the results mailed to the student, together with an indication of areas where improvement is needed. Since this process takes time it is advisable to request the trial exam by July 30.



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The Modern Language Aptitude Exam

During orientation week each fall and during the first week of winter and spring quarters, the Modern Language Aptitude Exam is given to all incoming students. This exam will be used to counsel students regarding which of the various language study options they should choose. As often as scheduling permits Greek LG 513 and Hebrew LG 503 will be offered as a hyphenated course, spread over two quarters, six units per quarter. This option is recommended for students who wish the larger amount of text covered in these courses, but at a slower pace.

The Double-Course Option

By special permission students with an outstanding language aptitude, as evidenced by their college transcript and/or performance on the Modern Language Aptitude Exam, may take Hebrew LG 503 or Greek LG 513 for eight units credit, applying the four units of tuition thus saved to another four unit course, as long as this course is taken during the same quarter as LG 503 or LG 513.

The teaching of Hebrew and Greek grammar is under the supervision of Dr. Frederic Wm. Bush. Modern linguistic and teaching devices (including a language laboratory, tapes and specially-prepared syllabi) are used in these courses.

LG 500 Introduction to Hebrew I. The first of a sequence of two 4 unit courses (LG 500, LG 501) designed to provide a basic understanding of the Hebrew language and an ability to use exegetical resources. Although LG 500 satisfies the Hebrew requirement for the M.Div. degree, both LG 500 and LG 501 are required for many of the Old Testament courses that have a Hebrew prerequisite.

LG 501 Introduction to Hebrew II. (see LG 500)

LG 502 Elementary Hebrew. The elements of the Hebrew language taught inductively from the text of Esther, together with a brief introduction to the principles of exegesis using other biblical texts. LG 502 is a triple

course (12 units) and will satisfy the Hebrew requirements for both the M.Div. and D.Min. degrees. Recommended for students with average language ability.

LG 503 Hebrew. Similar to Elementary Hebrew LG 502, but paced at a higher speed to cover the book of Esther and two chapters of Genesis, together with an introduction to the principles of exegesis using other biblical texts. LG 503 is a triple course (12 units) and will satisfy the Hebrew requirements for both the M.Div. and D.Min. degrees. Recommended for students with above average language ability.

LG 504 Hebrew I. The content of Hebrew LG 503, offered in a two quarter sequence in the form of LG 504 and LG 505, each of which bears 6 units of credit. The course is designed for students who wish to cover a larger amount of material at a slower pace.

LG 505 Hebrew II. (See LG 504)

LG 506 Advanced Hebrew. A study of Hebrew grammar or exegesis. May be repeated once for credit. *Prerequisite:* LG 500/501, LG 502 or LG 503.

LG 507 Hebrew Reading. Readings from Old Testament narrative passages designed to enable students to read extended passages with facility. *Prerequisite:* LG 500/501, LG 502 or LG 503.

LG 508 Modern Hebrew. Elements of modern conversational Hebrew taught by using Hebrew in the classroom.

LG 510 Introduction to Greek. An introduction to the Greek language designed to provide a basic understanding of New Testament Greek. This course will *not* satisfy the Greek requirement for the M.Div. or D.Min. program.

LG 512 Elementary Greek. The elements of New Testament Greek taught inductively from the text of Acts, covering approximately eight chapters. LG 512 is a triple course (12 units) and will satisfy the Greek requirements for the M.Div. and D.Min. degrees. Recommended for students with average language ability.

LG 513 Greek. Similar to LG 512, but paced at a higher speed to cover approximately twelve chapters of Acts. LG 513 is a triple course (12 units) and will satisfy the Greek requirements for the M.Div. and D.Min. degrees. Recommended for students with above average language ability.

LG 514 Greek I. The content of Greek LG 512, offered in a two quarter sequence in the form of LG 514 and LG 515, each of which bears six units of credit. The course is designed for students who wish to cover a larger amount of material at a slower pace.

LG 515 Greek II. (See LG 514)

LG 516 Advanced Greek. A study of the grammar and syntax of significant texts in biblical Greek. May be repeated once for credit. *Prerequisite:* LG 512 or LG 513.

LG 517 Greek Reading. Selected readings in biblical Greek designed to enable students to read extended passages with facility. *Prerequisite:* LG 512 or LG 513.

LG 525 Biblical Aramaic. The elements of biblical Aramaic, through study of the Aramaic portions of Ezra and Daniel. Must be followed by LG 526 Syriac.

LG 526 Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. *Prerequisite:* LG 525

LG 530 Arabic I. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitics with reading in Quranic, classical and modern Arabic literature.

LG 531 Arabic II. Continuation of LG 530.

LG 533 Ugaritic I. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies.

LG 534 Ugaritic II. Continuation of LG 533. Devoted to wide reading from transliteration.

LG 535 Old Babylonian I. Introduction to Old Babylonian by an inductive study of Hammurabi's Law Code. Ability to work in German is required. *LaSor, Gaebelein.*

LG 536 Old Babylonian II. Continuation of LG 535, taking up the Prologue and Epilogue of the Law Code and a selection of Old Babylonian letters, with emphasis on syntactical constructions. *LaSor, Gaebelein*

LG 541 Sumerian. *LaSor*

LG 545 Comparative Semitic Grammar. Introduction to comparative Semitic grammar for qualified students. A minimum of two Semitic languages is prerequisite and a reading knowledge of German is highly desirable. *Bush*

LG 546 Studies in West Semitic Texts. Selections from Old Aramaic, Moabite, Phoenician, etc., according to the student's needs and interests. Attention will be given to comparative Semitic and biblical connections. *Bush*

LG 560 Latin Readings. Preparation for the graduate examination through selected texts, reflecting major aspects of theology, church history and the ongoing influence of classical culture. The examination requires

translation of simple and complex sentences into English, translation of a piece of Latin prose and a Vulgate passage. *Prerequisite:* Elementary Latin or permission.

LG 561 Theological French. Builds on a one quarter non-credit course in elementary French. Emphasizes the use of the language as a working tool in preparation for the graduate examination.

LG 562 Theological German. Builds on a one quarter non-credit course in elementary German. Emphasizes the use of the language as a working tool in preparation for the graduate examination.

LG 590 Directed Study in Language. A student may request specialized tutorial help from the language staff. Tutorial courses in Greek or Hebrew will be arranged on request to help the student master the fundamentals necessary for basic study in Greek or Hebrew.

BIBLICAL STUDIES

Old Testament

OT 500 Biblical Backgrounds. The history and literature of the Ancient Near East will be discussed together with the reading of texts in translation so as to provide the setting and background for biblical literary forms and institutions. *Bush*

OT 501 Pentateuch. The content of the five books of Moses in light of historical background and theological message. Exegesis and introduction to textual criticism with examination of higher criticism and documentary hypothesis. *Bush, Watts*

OT 502 The Hebrew Prophets. The content of the Former and Latter Prophets in light of their historical background and their developing theological content. Messianic doctrines receive special attention. *LaSor*

OT 504 Writings. A study of the books of Hagiographa with special attention to the nature of Hebrew poetry, the literary structure and importance for biblical theology of the wisdom writings. Exegesis of representative passages. *Hubbard, Bush*

OT 505 The Uniqueness of the Old Testament. The origin and uniqueness of Israel is investigated. Particular attention is given to the themes of creation and salvation history. *Hartley*

OT 506 The Old Testament as Foundations to Israel as a Nation. A survey of the history of the kingdom is

used as backdrop to the central ideas regarding God and man which were central to Israel's existence. *Hartley*

OT 507 The Old Testament in Search of Fulfillment.

A study of the history and literature of the exile and post-exile period with special attention to the wisdom and apocalyptic books.

OT 510 Genesis 1-11. The theology of Israel's primeval traditions, the beginning of redemptive history. Literary genres and biblical theology discussed against the background of Near East literature. *Bush*

OT 512 Exodus. Exegesis of the book of Exodus with emphasis on its biblical theology under the rubrics of election, covenant and cultus. *Watts*

OT 513 Deuteronomy. Exegesis of the book, with attention to its nature as seen against the background of Near Eastern treaty forms; this insight is used to elucidate its theology. *Watts*

OT 514 Elijah. Exegesis of passages in 1 Kings 17 through 2 Kings 2 which are a basis for the study of the nature of prophetic ministry. *Watts*

OT 515 Isaiah. Exegetical study of selected passages with attention to the various kinds of forms and the theological themes of these passages. *LaSor, Watts*

OT 516 Jeremiah. An in-depth study of the prophecy of Jeremiah with emphasis upon the process of inscripturation and the New Covenant. *LaSor*

OT 518 Ezekiel. An in-depth study of the prophecy of Ezekiel with particular emphasis on the eschatological features of the work. *LaSor*

OT 520 Hosea. A book study emphasizing literary form and structure. Theological content and exegesis of important passages. *Hubbard*

OT 521 Amos. A book study emphasizing literary form and structure, theological content and exegesis of important passages. *Hubbard, Watts*

OT 525 Studies in Biblical Wisdom Literature.

Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. *Hubbard*

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. *Hubbard*

OT 527 Job. An English Bible inductive study aimed at grasping the author's intended meaning. *Fuller*

OT 528 Job. Exegesis of selected passages. *Watts*

OT 530 Archaeology and the Bible. Significant data from archaeology, geography and linguistics are studied in order to understand relevant biblical texts.

OT 531 Historical Geography. A study of the physical and historical geography of Palestine as a necessary background to Old Testament interpretation. Slides will be used to illustrate the terrain and topography. *Bush*

OT 533 Messianic Idea. A study of the development of the Messianic idea in the Old Testament in the intertestamental period. *LaSor*

OT 534 Old Testament Theology. A study of the epochal events of the Old Testament and the theological concepts that developed from them. *LaSor*

OT 535 Dead Sea Scrolls Texts. Selections from the Qumran texts, in Hebrew or Aramaic, according to the student's needs and interests. *Prerequisite: LG 502 (and LG 525, if reading Aramaic texts).* *LaSor*

OT 537 The People of God. A basic course on the Pentateuch with emphasis on its cohesive theology. *Watts*

OT 538 The Kingdom of God. A basic course on the theology of the prophets and the Psalms. *Watts*

OT 539 The Man of God. A basic course on Old Testament anthropology. *Watts*

OT 590 Directed Study in Old Testament.

New Testament

NT 500 Hermeneutics. Practice in developing skill in grasping the authors' intended meanings of Philipians, chapters 1-2 (in Greek), and Jonah (English). The question of how we know these meanings are God's Word is also addressed. *Fuller*

NT 501 Hermeneutics. The same as NT 500 except that the exegesis of Jonah is omitted to allow a somewhat slower pace for the Greek exegesis of Philipians, chapters 1-2. *Schoonhoven*

NT 502 The Unity of the Bible. The hermeneutical problem of relating the intended meanings of the biblical writers. Tracing through God's purpose in redemptive history from creation to the consummation. One biblical language recommended. *Fuller, Schoonhoven*

NT 512 New Testament Survey. The life and teaching of Jesus in the Gospels and the experience of the Church in the other New Testament books are studied against the intertestamental background and the Graeco-Roman world. Taught also in Spanish. *Gay, Williams*

NT 513 New Testament Introduction I. The four Gospels are studied as documents of the Early Church, contributing to an understanding of how the gospel was interpreted in different centers. Problems of faith and history are included. *Martin*

NT 514 New Testament Introduction II. The life of the Early Church is examined from the Acts of the Apostles through the Epistles and the Apocalypse. Exegesis of crucial passages. *Martin*

NT 515 New Testament Criticism. A study of the major critical problems involved in New Testament exegesis. *Kallas*

The following three courses are offered in extension and satisfy the NTa and NTb requirements for the M.Div. degree. They cover basically the same content as NT 513 and NT 514.

NT 516 New Testament Introduction I.

NT 517 New Testament Introduction II.

NT 518 New Testament Introduction III.

NT 522 Septuagint. The history of the study of the version, translation of representative portions, comparison with the Hebrew text, the quotations in the New Testament, the influence of the Septuagint on the vocabulary and concepts of the New Testament. *Harrison*

NT 526 Jewish Views of Jesus. Assessment of the modern Jewish understanding of Jesus, Jesus' ethical teachings and the Law, as well as his personal claims. *Hagner*

NT 527 Jewish Backgrounds for New Testament Studies. An analysis of the ways in which God endeavored to secure the loyal submission of his people to his will throughout Old Testament history and the intertestamental period, in preparation for the gospel. Taught in Spanish. *Gay*

NT 528 Apocrypha and Pseudepigrapha. The message and theology of the Apocrypha and Pseudepigrapha. *Ladd*

NT 530 New Testament Theology. Surveys the biblical theology presented in NT 531 and NT 533 without exegesis of the Greek text. *Ladd*

NT 531 New Testament Theology and Exegesis I. History and presuppositions of the discipline. The eschatological orientation of the New Testament revelation. The revelation through John the Baptist and through the person, message and mission of Christ. Exegesis of certain passages. *Ladd*

NT 532 Life of Jesus. A study of the Gospels to determine the Church's witness to its Lord, the content of Jesus' own message, the events of his life, and his understanding of his own life and mission. *Barker*

NT 533 New Testament Theology and Exegesis II. The revelation through the kerygma of the primitive Church and through Paul. The theology of the General Epistles. The consummation of redemption in the Revelation of John. Exegesis of crucial passages. *Ladd*

NT 534 Emergence of the Church. A study in biblical theology which has as its focus the origin, development and meaning of the Church in the New Testament. *Barker*

NT 540 Sermon on the Mount. An inductive study in the English Bible of Matthew 5-7. The goal is to grasp the intended meaning of the author/redactor. *Fuller*

NT 541 Mark's Witness to Christ. A study of the leading themes of this gospel in the light of recent interpretation. Special attention will be given to the distinctive character of Mark's presentation of Christ's person and saving work. *Martin*

NT 542 Gospel of Mark. A study of the Marcan narrative which gives attention to selected texts and passages, major themes and recent interpretation of the gospel. *Meyer*

NT 543 Gospel of Luke. Introduction to this gospel relates its composition to current theories of authorship and purpose. Exegesis of crucial passages, special attention given to Luke's christology and historical setting. *Martin*

NT 546 Life of Christ. A topical approach dealing with the leading events and features of the life and ministry of our Lord. *Harrison*

NT 548 John. A study of the content and structure of the fourth gospel in its historical setting.

NT 553 Acts of the Apostles. The Lukan narrative raises problems of an historical, exegetical and theological character discussed in light of the overall purpose of the book. *Martin*

NT 554 Apostolic History. A study of the early Church based on the Acts and the Epistles, with emphasis on the critical problems of the Apostolic Age.

NT 555 Paulinism. An investigation into Paul's life and labors in the light of critical inquiry.

NT 557 Romans 1-8. Using the method of NT 500 or NT 501 to gain understanding of Paul's intended meaning of this segment. *Fuller*

NT 558 Romans 9-11. Using the method of NT 500 or NT 501 to gain understanding of Paul's intended meaning of this segment. *Fuller*

NT 559 The Epistle to the Romans. A study of Paul's exposition of the gospel to the church at Rome, giving special attention to selected passages and themes and to issues facing Paul the apostle. *Meye*

NT 560 1 Corinthians. Using the method of NT 500 or NT 501 to gain understanding of Paul's intended meaning in the book. *Fuller*

NT 561 Community Issues in 1 Corinthians. Pastoral hints for a balanced response to community disorders springing from the impact of a racially mixed society upon a five-year-old charismatic church. *Spittler*

NT 562 Galatians. Using the method of NT 500 or NT 501 to gain understanding of Paul's intended meaning. *Fuller*

NT 563 Ephesians. An exegetical study of the epistle with consideration given to the central issues to do with the authorship, teaching and significance of the document. *Martin*

NT 564 The Body of Christ in Ephesians. An exegetical and theological analysis of Ephesians focusing on the nature of the Church, the gifts of Christ for ministry and resulting congregational life-styles. *Williams*

NT 565 Philippians. An exegetical study of this letter which aims at clarifying Paul's teaching to the congregation. Special interest is shown in 2:5-11. *Martin*

NT 566 Colossians. This letter is studied from an exegetical standpoint to determine Paul's message. Special interest is shown in the Colossian error. *Martin*

NT 568 Thessalonian Epistles. An exegetical study of these documents of primitive Christianity.

NT 570 Hebrews. An exegetical study of the epistle with special attention to its theology and its use of the Old Testament. *Hagner*

NT 571 Petrine Epistles. An exegetical study of 1 and 2 Peter with attention to introductory problems.

NT 572 1 John. An inductive study in Greek in order to get through to the author's intended meaning. *Fuller*

NT 573 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the Early Church. *Hagner*

NT 575 Worship in the New Testament. The motifs

and practices of worship in early Christianity are investigated from the scrutiny of creedal, hymnic and liturgical elements in the New Testament with lessons drawn for the Church today. *Martin*

NT 576 Redemption. Sacrifice and atonement in the Old Testament. Justification, reconciliation, atonement, ransom, propitiation and sanctification in the New Testament. *Ladd*

NT 577 The Church. The Old Testament concepts of covenant, the people of God and the remnant. The rise, organization, life and doctrine of the Church in the New Testament. *Ladd*

NT 578 The Kingdom of God. The Kingdom of God in the Gospels interpreted against the prophetic background of the Old Testament and the historical backgrounds of contemporary Jewish messianic and apocalyptic hopes. *Ladd*

NT 579 Christology. Messianism in the Old Testament and Jewish literature, the Messianic question in the Gospels, the problem of the "historical Jesus" and the development of Christology in the Epistles and the Revelation. *Ladd*

NT 580 Eschatology. A critical and historical study of the main themes of biblical eschatology. *Ladd*

NT 581 Demonology in the New Testament. A survey of the development of the doctrine of Satan and the extent to which belief in the demonic shapes or pervades New Testament thought. *Kallas*

NT 582 New Testament Spirituality. This course investigates the spirituality reflected in the New Testament documents in the same way that New Testament theology, history and criticism explore the text according to their own purposes and discipline. *Meye*

NT 590 Directed Study in Hermeneutics, Biblical Theology or New Testament.

CHURCH HISTORY AND HISTORICAL THEOLOGY

HI 500 Church History I. A survey of early trends and developments from the post-apostolic fathers to the Council of Chalcedon. *Bromiley, Bradley*

HI 501 Historical Theology I. A survey of theological issues and developments in the Early Church both East and West. *Bromiley*

HI 502 Theology of the Greek Fathers. A survey of Greek patristic thought from Clement of Alexandria

through John of Damascus, with special attention to the doctrines of God, the Trinity and the Incarnation. *Morrel*

HI 510 Church History II. The further development of the Church, especially in the West, from Chalcedon through the Reformation. *Bromiley, Bradley*

HI 511 Historical Theology II. A survey of some important developments in the Church during the Medieval and Reformation periods with special emphasis on the teachings of the Reformers. *Bromiley*

HI 512 Theology of Calvin. An examination of Calvin's work in Geneva and of his epistemology, doctrines of sin, grace and his view of culture as they appear in Calvin's *Institutes of the Christian Religion*. *Daane*

HI 513 Theology of Luther. An examination of several of the works of Martin Luther, looking particularly at his contributions to the theology of the Word, sacraments, ministry, etc.

HI 514 Seminar in Reformation Theology. A survey of important theological emphases of the Reformers. *Bromiley*

HI 515 Theology of Wesley. The life and theology of John Wesley with special reference to the variant influences affecting his doctrine of prevenient, justifying and sanctifying grace. *Tuttle*

HI 520 Church History III. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and the Second Vatican Council. *Bromiley*

HI 521 Historical Theology III. A survey of important theological developments in the modern period with special focus on selected representative works from the Puritans to Barth and Thielicke. *Bromiley*

HI 522 American Church History. A survey of the American church from Puritanism to the present, outlining significant issues affecting the history of the American church. *Bradley*

HI 523 Barth Seminar. Study of selected works in Barth's *Dogmatics*. *Bromiley*

HI 524 The Charismatic Renewal in Historical Perspective. Teachings on the Holy Spirit in the New Testament, and the history of neo-pentecostalism, and the Holiness, Pentecostal and charismatic movements. *Tuttle*

HI 525 History and Baptists. Study of Baptists from their immediate antecedents to their spread throughout the world with emphasis on development in Great Britain and the United States.

HI 526 Presbyterian Church History.

HI 527 Lutheran Church History. European backgrounds and American acculturation and amalgamation among the three major Lutheran bodies, with the history of the unity movements.

HI 528 Methodist Church History. Survey of the history of Methodism from its origins in the eighteenth century until the present.

HI 529 American Protestant Theology. A seminar designed to treat the major themes of Protestant thought in America and to provide an opportunity to concentrate on one phase of theology in detail. *Bradley*

HI 530 Evangelicalism in America. This course investigates the historical roots of Evangelicalism and examines the distinctive role that Evangelicals have played in the American church. *Bradley*

HI 531 Russian Theology. *Morrel*

HI 590 Directed Study in Church History or Historical Theology.

THEOLOGY

TH 500 Philosophical Theology. An introductory examination of the manner in which differing systems of thought in the Western world have influenced our understanding and practice of the Christian faith. *Rogers*

TH 501 Theological Models. Focus is on influential contemporary theological orientations. Guest speakers explain and advocate ways of doing theology to which they are committed. *Rogers*

TH 502 Apologetics: Theory and Practice. Analysis and application of classical and contemporary systems which attempt a philosophical defense of the Christian faith. *Rogers, Pannell*

TH 503 Problems in Philosophy of Religion. Consideration of a significant philosophical problem which impinges on theology. Open to advanced students with a basic background in philosophy. *Rogers*

TH 504 Orientation to Theological Research. Orientation to the practical matters of theological research including personal, historical and technical areas of study. Taught also in Spanish. *Gay, Pannell*

TH 505 Analytic Philosophy. The influence of analytic philosophy on the philosophy of religion as seen in the works of Evangelical writers including George Mavrodes, Alvin Plantinga and Keith Yandell.

TH 506 Incarnation and the Doctrine of Revelation.

The knowledge of God as possibility and actuality, the being of God in revelation as three-in-one, the person of Christ as revealed God and believing man, and the Holy Spirit and Divine Word. *Anderson*

TH 507 Incarnation and the Doctrine of

Reconciliation. Our true humanity and our sinful humanity. Jesus Christ as the possibility and actuality of reconciliation; the atonement, justification and sanctification. The Holy Spirit and the new life in community as sacramental, social and eschatological. Taught in sequence to TH 506. *Anderson*

TH 508 Theology of Personhood. The theological basis for a concept of human selfhood, critiquing various contemporary models. The interface between psychological and theological aspects of personhood in the areas of sin and guilt, healing, sexuality and existence in community. *Anderson*

TH 510 Case Studies in Christ and Salvation. Key points in the history of doctrinal development when significant decisions about the nature of Christ and the manner of salvation from the Council of Nicea to the present will be examined. Written case studies will present actual situations in which the student will participate vicariously through discussion and role play. *Rogers*

TH 511 Systematic Theology I. Theology and anthropology. The doctrine of God, his attributes and trinitarian mode of existence. The doctrines of creation, divine providence and angels. The doctrine of man; his origin, nature and fall. The doctrine of sin. *Jewett, Brown*

TH 512 Systematic Theology II. Christology and soteriology. The doctrine of divine election, the covenant of grace, the person and work of Christ the mediator. The doctrines of divine calling, regeneration, repentance, faith, justification, adoption and sanctification. *Jewett, Brown*

TH 513 Systematic Theology III. Ecclesiology and eschatology. The doctrine of the Church, its nature and authority. The worship of the Church, the sacraments and prayer. The doctrine of last things, death and resurrection, the final judgment, heaven and hell. *Jewett, Brown*

TH 519 Scripture in the Reformation Tradition.

Traces the developing understandings of the authority and interpretation of Scripture from the Early Church to the present, emphasizing the relevance of the Reformation view for today. *Rogers*

TH 520 Theology in Cultural Context. Theology done in interaction with insights from the social sciences, especially anthropology, sociology and/or psychology. *Rogers*

TH 521 Theological Method. An investigation for advanced students of recent reexaminations of the

nature, purposes and methods employed in the academic discipline called theology. *Rogers*

TH 522 Theology of Berkouwer. Theological method of G. C. Berkouwer with attention to his doctrine of Scripture. *Rogers*

TH 523 Aesthetics. A Christian perspective on the study of aesthetics.

TH 524 Christianity and Art Criticism.

TH 530 The Quest for Religious Certainty in Modern Theology. A critical study of the crisis in Christian certitude created by the rise of historicism and existentialism. *Smedes*

TH 531 Kierkegaard. *Brown*

TH 532 Ethics of Sex. A consideration of this area of moral life calling for personal decisions in aspects of sexual behavior, in light of the nature of man and in the norms of law and love. *Smedes*

TH 533 Issues in Social Ethics. Relevance of the biblical message to the social structures of life examining such issues as authority, justice, violence, church-state relations, race, war, revolution and economics. *Smedes*

TH 534 Christian Ethicists. Studies in the ethics of Bonhoeffer, Barth, Calvin, Brunner and others. The theologian discussed will vary from term to term. *Smedes*

TH 535 Christian Ethics. Theological foundations which determine the texture of Christian moral decision; survey of competing systems of Christian ethics; the shape of Christian love in selected areas of moral responsibility. *Smedes*

TH 536 Church, State and Law. A study of the relationship among law, state and the Church with particular emphasis placed upon gaining an understanding of United States law, especially Amendments 1-8 and 14 of the U.S. Constitution, and its function in our society. The course will also include a study of the Church and its obligations to the law and the state. *Thomson*

TH 541 Ministry and the Doctrine of Election. An examination of the doctrine of election particularly as it relates to Jesus Christ and to the ministry of the Church. *Daane*

TH 546 Sociology of Religion. A sociological analysis of religious beliefs and behavior with special attention given to the relationship of religious institutions to the larger society. *Johnston*

TH 590 Directed Study in Philosophy of Religion, Ethics or Theology.

EVANGELISM, MISSION AND PASTORAL THEOLOGY

MN 500 Foundations for Ministry. Various forms of Christian ministry and interaction with those proficient in the field. Experience of authentic Christian community through small groups with facilitators and resources for personal growth. *R. Munger*

MN 501 Evangelism. An introduction to evangelism and congregational strategy for communicating the Christian faith in contemporary American society. Effective individual and corporate communication of the "Good News." *R. Munger*

MN 502 Foundations for Spiritual Life. The maintenance of vital faith and personal devotion in the pressures and problems of Christian service today. *R. Munger*

MN 503 "Body Life" Principles and Practice. Offered to students serving as facilitators in MN 500. Training with close supervision in the development of lay witness and ministry. *R. Munger*

MN 504 Visitation Evangelism. Study and involvement in contemporary patterns of visitation evangelism. *Tuttle*

MN 505 Renewal of Congregational Life. The impact of radical social change upon the local church; dynamic of positive change; the Church as an organization and as Body of Christ. Some contemporary forms of renewal. *R. Munger*

MN 507 Core Groups. Small group experience offered in extension; self-understanding and the responsibility to create fellowship in a caring environment. Encouragement in developing personal maturity and faith. (Three Core groups earn four units credit.)

MN 508 Core Group.

MN 510 Strategy for Evangelical Black Christianity. The Black church as the chief evangelistic presence in the Black community, and its evangelistic function in the face of current trends in theology and community development. *Pannell*

MN 511 Campus Evangelism. Communicating the good news of the gospel to the collegiate world. The setting, models, theory and content of this ministry with field trips to local campuses. *Pannell*

MN 512 Urban Evangelism. This course will concentrate on the city and the peculiar challenge it poses for evangelism. *Pannell*

MN 514 Relational Evangelism. Evangelistic principles understood first from the perspective of

doctrine and then from personal witness in one-on-one encounter. *Tuttle*

MN 516 Christian Life-style. Authentic response to the gospel as it relates to attitudes toward people, material, leisure, economics and the institutions to which we belong; current expressions of Christian life-style. *Pannell*

MN 517 Theology of Evangelism. The doctrines relevant to evangelism as derived from their biblical roots. *Tuttle*

MN 519 Evangelistic Preaching. The preaching models relevant for most types of evangelism today. *Tuttle, Pannell*

MN 520 Evangelistic Models. An examination of such various models as campus, prison, house-to-house, and mass evangelism in today's world. *Tuttle*

MN 521 Innovations in Ministry with Laity. Keys for innovation and strengthening methods of lay ministry. *Goddard*

MN 522 Challenges in Ministry with Laity. Case studies in coping with specific ministry situations, such as boards, youth, worship, lay/pastor relationships and leadership development. *Goddard*

The following courses offered by the School of World Mission are open to theology students. For descriptions see the School of World Mission section of this catalog, pages 92 to 96.

M 500 Introduction to Church Growth and World Evangelization. *Wagner*

M 510 Biblical Theology of Mission. *Gilliland*

M 520 Introduction to the Study of Religion. *Hiebert*

M 523 Evangelistic Apologetics. *Orr*

M 526 Judaism and Christianity. *Glasser*

M 530 Cultural Anthropology in Christian Perspective. *Kraft*

M 531 Christian Ethnology. *Kraft*

M 546 Language and Culture Learning. *Brewster*

M 547 Bible Translation. *Brewster*

M 550 The Historical Development of the Christian Movement. *Winter, Glasser*

M 554 History of Evangelical Awakenings. *Orr*

M 561 Mission and the American Pastor. *Gilliland*

M 562 Strategy of World Evangelization. *Dayton*

M 580 Area Studies.

M 587 American Church Growth: Research and Case Studies. *Wagner*

M 591 Reading and Conference.

M 593 Special Projects.

M 595 Missionary Internship.

M 597 Intercultural Internship.

MN 540 Church as Healing Community. Integration of psychology and theology in the context of the New Testament Church community related to today's local congregational ministry. *P. Larsen*

MN 542 Management in the Black Community. Focuses on effecting change through management of time and priority planning. *Pannell*

MN 543 Management in the Hispanic Community. Focuses on effecting change through management of time and priority planning.

MN 546 Pastoral Theology. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relationships and ministerial ethics. *Schaper*

MN 547 Contemporary Worship and Liturgy. Biblical and historical theology of worship with analysis of contemporary traditions. Resource materials and involvements in worship services. *Schaper*

MN 548 The Ministry of Discipling. Principles and procedures in discipling of believers developed from an inductive study of Mark's Gospel — Jesus' method of training his disciples as applied to the Church today. *Miller*

MN 554 Predictable Crises of Adult Life. The adult growth process in biblical characters representing different stages of development toward maturity. *Bock*

MN 555 Women in Transition. Examination of the contemporary debate regarding the "place" and "role"

of women from Christian, historical, sociological and political perspectives. *P. Hart*

The seminary is committed to offering whatever courses in denominational polity are required for a student's ordination. These courses are offered under the instruction of officially appointed denominational representatives.

MN 557 Christian Churches Organization.

MN 558 Presbyterian Ethos. A final briefing for seniors for Presbytery Oral Exams with practical instruction for beginning ministry: administration, procedures, current issues, connectionalism, the sacraments and *Directory for Worship*. *Kliwer*

MN 559 UPUSA Programs. Comprehensive perspective on the programmatic structures and activities of the United Presbyterian Church in the U.S.A. Skill training for functional competencies in specific program areas. *Peyton*

MN 560 UPUSA Polity. The worship, ecclesiology and confessional heritage of the United Presbyterian Church in the U.S.A. *Munger, Rogers*

MN 561 Baptist Polity. Basic Baptist emphases, polity and practice from an historical perspective. Distinctive programs of particular Baptist groups, especially American Baptists. *Larson*

MN 562 Methodist Polity. The history, doctrine and organization of the United Methodist Church. Its connectional system, ordination and ministry, legislation, and theological contributions in relation to other communions. *Mann*

MN 563 Assemblies of God Polity. Preparation of candidates for licensure and ordination in the Assemblies of God; its development and organizational patterns. *Spittler*

MN 564 Lutheran Polity.

MN 565 Anglican Tradition. The classical doctrine, polity and ethos of the Episcopal Church, the Church of England, and provinces and territorial churches in communion with the See of Canterbury. *Morrel*

MN 566 Covenant Polity.

MN 567 Congregational Government.

MN 568 Management Skills. Equipping leaders to function as enablers on the field—helping staff to assess management needs, to determine management styles, to implement basic management procedure and to maintain management functions.

MN 569 Organization and Administration in the Black Church. Issues in the task of organizing and administering a Black-culture church, covering business, corporational and legal procedures. *Mitchell*

MN 570 Foundations of Ministry with Laity. Historical and biblical basis for the vitally important ministry of laypersons with direction and opportunity for laity and clergy to work together in mutually supportive ministry. *Goddard*

MN 571 Community Resources. Seminar analyzes available community resources to enable the pastor to sensitively and skillfully deal with diverse social problems and plan effective church strategy. *Ryland*

MN 572 Community Organization. Lectures and field trips to explain the role of the pastor, the meaning of power in society, and its use to obtain social justice and effective social change. *Ryland*

MN 573 Planning and Priorities. Organization of people in terms of meaningful relationships and organizational tasks, emphasizing goals rather than functions. *Dayton*

MN 575 Orientation to Youth Ministries I. The principles, structures and methods of youth ministry, offered for students in internships through Youth Leadership Development of America, Inc. (YLDA)

MN 576 Orientation to Youth Ministries II. Exposure to significant youth ministries, for YLDA interns. *Prerequisite: MN 575.*

MN 577 Orientation to Youth Ministries III. Identification and evaluation of agencies serving youth, to integrate those services into youth ministries, for YLDA interns. *Prerequisite: MN 576*

MN 578 Women and Men in Ministry. Women and men engage in careful study of biblical and theological materials relevant to the issues which the church faces in the ordination of women to professional ministry. *Hestenes*

MN 579 Building Christian Community Through Small Groups. Principles, dynamics and problems of building healthy Christian small groups particularly in local congregations. Lecture and laboratory. *Hestenes*

MN 581 Hispanic History and Culture. A course taught in Spanish focusing on the history and culture of

the Hispanic community and the role of the church. *Arreguin*

MN 582 Contemporary Black Theology. A survey in recent theological writing emerging from the Black community. *Pannell*

MN 583 Contemporary Hispanic Theology. A survey of the important theologies of Latin America seen against the background of Latin American church history. Taught in Spanish. *Gay*

MN 584 Ethics in the Black Culture. A study of the ethical trends arising out the Black experience in comparison with the "Christian ethic." *Pannell*

MN 585 Black Community Leadership Forum. Field and classroom encounters to bring the minister into dialogue with judges, politicians, businesspersons, doctors and educators in the Black community. *Pannell*

MN 586 Hispanic Community Leadership Forum. Field and classroom encounters to bring the minister into dialogue with current Hispanic leaders. Taught in Spanish. *Arreguin*

MN 587 Ethnicity, Church and Society. *Costas, Arreguin, Pannell, Gay*

MN 589 Black Culture and World View. African and New World roots of contemporary Black American folk culture with special attention to world view and belief systems, both in the culture of piety and of the street. *Mitchell*

MN 590 Directed Study in Evangelism, Mission or Pastoral Theology.

MN 592 Introduction to Urban Culture. Biblical and theological bases for evangelistic outreach in the urban setting with studies in the areas of racism, the history and theological understandings of minorities, civic and religious structures.

CHURCH MUSIC

CM 500 Introduction to the Music Ministry. A study in the biblical origins of the music ministry of the church, nature of the ministry and the development of a biblical/theological base for the music ministry.

CM 521 Music of the Historic Liturgies. A comprehensive study of the musical literature of the historic liturgies.

CM 522 Hymnology. A study in the hymnody of the

Christian Church with special focus on functions, analytical and evaluative criteria, principles of prosody and performance practice.

SPEECH AND COMMUNICATION

SP 500 Communication. Building practical communication skills in interpersonal, small group and public speaking situations. Includes lecture and laboratory. *Hestenes*

SP 501 Communication Skills: Verbal and Nonverbal. Theory and practice of interpretation of vocal, facial and bodily expressions for understanding and resolving communication problems in preaching, counseling and teaching. *Bower*

SP 502 Communication-Homiletics. Focuses on written and oral communication in the Black church with particular attention to the preparation and delivery of sermons. *Mitchell*

SP 503 Homiletics. The nature of preaching and various formal aspects of the sermon; creation of outlines which restructure the truth of biblical texts in sermon form. *Daane, J. Holland*

SP 504A Oral Reading. Basic presentation skills in reading the Scripture with emphasis on voice quality and tone, gestures and overall speech delivery. Two units. *J. Holland*

SP 504B Advanced Oral Reading. Enhancing the abilities acquired in prerequisite SP 504A, using various authors. Coaching for performances. Two units. *J. Holland*

SP 506 Preaching I. Building practical preaching skills with an emphasis on self-analysis and criticism. Practice in use of videotape techniques in lab sections. *Schaper*

SP 507 Preaching II. Builds on prerequisite content of SP 506. *Schaper, Moormaw*

SP 508 Preaching III. Builds on prerequisites SP 506 and SP 507. *Schaper*

SP 516 Film Production. The basics of filmmaking, including a general survey of film from script to screen and an introduction to contemporary production techniques—lighting, sound, basic film editing, etc. *Dunkelberger*

SP 517 Communications for Hispanic Ministers. Focuses on communication skills in writing and speaking

with particular attention to the needs of a bilingual community. *Arreguin*

SP 519 Communication Through the Arts. Music, drama, art, dance and literature as forms of communication; traditional and contemporary expression in affirming the Hispanic culture through the Church. Taught in Spanish. *Arreguin*

SP 520 The Media in Worship. Practical use of media in worship. Workshop with lectures, discussions and demonstrations using film, music, drama, environment and print to supplement and support preaching and sacraments. *White*

SP 527 Small Group Communication and Leadership. Dynamics of interpersonal relationships with experience in the essential skills of effective group leadership. *Crowell*

SP 530 Communication, Marketing and Media for the Local Church. *Reid, Screen*

SP 590 Directed Study in Speech or Preaching.

EDUCATION

ED 500 Teaching God's Word. How to teach with a biblical text so that God's Word speaks to contemporary life, working with distinctive Christian dynamics and relationships. *Larson*

ED 501 Jesus, Master Teacher. A biblical study of the teaching methods and materials of Jesus to learn what may be applicable for teaching today.

ED 502 Youth Outreach. Contemporary approaches for witnessing to high school youth, particularly those outside the framework of organized church structures. *Shelton*

ED 503 Youth and the Church. A local congregation's ministry with its junior high and high school constituency. *Shepard*

ED 504 Campus Bible Study. An inductive study of the Gospel of Mark, particularly as carried on by a college student group. *Byer*

ED 505 Campus Ministries. The ministry with college students from the perspective of both the local church and para-church organizations. *Berney*

ED 506 Adult Transformation Strategies. Philosophy, principles, strategies and resources for developing a strong adult education program in the local church to "equip the saints for the work of the ministry." *Hestenes*

ED 507 Family and the Church. A study of the ministry of the Christian family and the support provided by a local congregation.

ED 508 Planning for Children. Creative program planning and implementation for total ministry with children in the church. *Wilt*

ED 509 Children's Ministry Practicum. A workshop experience with various creative methods and settings appropriate for a church's ministry with children. *Wilt*

ED 510 Administration of Educational Ministries. The scope, design, management and evaluation of a local church's educational program, including the enlisting, training and supporting of its leadership. *Stoop*

ED 511 Innovations in Educational Ministries. Contemporary, creative and experimental educational methods, settings and patterns applicable to a local church's ministry. *Larson*

ED 514 Morals, Values and Christian Education. Contemporary principles and concerns in the teaching of morals and the use of values clarification techniques with practical implications for a church's education. *Stoop*

ED 515 Intergenerational Education in Home and Church. Principles and practice of religious development in an intergenerational setting with application to the home and the church school.

ED 517 Basic Skills in Learning Supervision. A program equipping those who are responsible for the field education of trainees in ministry to supervise them effectively. Practical work in supervision is a necessary part of the program. *Guder, Oraker*

ED 518 Foundations of Educational Ministries. Study of the appropriate theology and of what the church has done in the past as a foundation for an overall church educational ministry today. *Larson*

ED 520 Child in Church and Family. The influences and responsibilities of the family and of the church for children. *Wilt, J. Larson*

ED 524 The Equipping Pastor. A pastor serving as a pastor-teacher to equip the members of a congregation in terms of their individual gifts and church needs to serve in the church and in the world. *Larson*

ED 590 Directed Study in Educational Ministries.

COUNSELING

The department of counseling offers a program which draws upon the faculties of both the school of theology and psychology. The program seeks to help prepare students for counseling as pastors, military chaplains and counselors in church counseling centers and other institutions with positions calling for seminary-trained counselors with advanced skills for working with personal, marital or family problems. It provides the student with opportunities for preparation in professional counseling and focuses on the application of insights from theology, psychology, sociology, philosophy and the clinical experiences derived from the fields of counseling and psychotherapy.

Among the clinical facilities in which students may gain supervised experience for the pastorate or for marriage counseling are: Pasadena Community Counseling Clinic, California Family Study Center, Arcadia Methodist Hospital, California Hospital Medical and Psychiatric Center, Hollywood Presbyterian Hospital and Los Angeles County-USC Medical Center.

CN 500 Marriage and Family Counseling and Therapy. Use of theological, physiological and behavioral data in treating problems of marital sexuality. Conjoint marital counseling, tests and inventories. *Bower*

CN 501 Tests and Measurements. Use of case history data, test data and nonverbal behaviors in the diagnosis of personal, marital and family problems. *Bower*

CN 502 Individual Counseling and Therapy. Crisis intervention techniques: suicide, depression, reality orientation problems discussed. *Bower*

CN 503 Marriage and Family Counseling Practicum A: Marriage and Family Problems and Counseling. (8 units) Educational and supervised counseling experiences in a local counseling center (with instructor's consent). *Bower*

CN 504 Marriage and Family Counseling Practicum

B: Human Development and Counseling. (8 units)
Educational and supervised counseling experiences in a local counseling center (with instructor's consent). *Bower*

CN 505 Marriage and Family Counseling Practicum

C: Marital and Family Interaction and Counseling. (8 units)
Educational and supervised counseling experiences in a local counseling center (with instructor's consent). *Bower*

CN 506 Clinical Pastoral Training. Orientation and experience in a general or mental hospital under the supervision of a hospital chaplain. *Bower*

CN 507 Clinical Pastoral Education. (12 units)
Experience during one quarter or one year in ministering to the sick and emotionally ill in mental and/or general hospital settings; builds toward pastorate or hospital chaplaincy. *Bower*

CN 512 Interview Techniques.

CN 513 Adolescent Culture and Psychology.

Adolescent growth, development, identity, and related problems, together with a study of the cultural influences on the thinking and behavior of youth today. Lectures, case studies, research. *Oraker*

CN 514 Mental Health of the Emerging Minister.

Examines potential mental health problems for the emerging minister, covering such topics as depression, anger and sex. *A. Hart*

CN 515 Abnormal Psychology. The origin and development of pathological trends in behavior.

CN 516 Social Psychology. The behavior of the individual in relation to the human environment.

CN 517 Group Counseling and Therapy. Principles of counseling and therapy with lab experience to develop skills in diagnosis and counseling of typical cases. *Sylling*

CN 518 Personality and Counseling. Analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of persons.

CN 519 Problems in Christian Faith and Mental Health. The problems of emotional disturbance as related to biblical precepts; readings in contemporary psychological and theological literature. *Warren, Tweedie*

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. *Bower*

CN 521 Marital Conflict Management. Various methods by which conflicted marital couples attempt to resolve their difficulties; constructive use of conflict to enhance the marital relationship. *Sylling*

CN 522 Developing Counseling Skills I. This course will cover basic human relationship skills and basic counseling skills, with emphasis on experiential learning in the classroom.

CN 523 Developing Counseling Skills II. Relational skills; methods of identifying and relating to individuals with different personalities and difficulties. *Prerequisite:* CN 522

CN 524 Clinical Aids to Pastoral Counseling. A practical course to aid the pastor including discussions of the various psychological disorders and their remediation, including general evaluation procedures, interviewing and counseling techniques, and special therapeutic treatments. *McLemore*

CN 526 Advanced Techniques in Counseling and Therapy.

CN 527 Parent Effectiveness Training. Experiential approach based on learning new skills for effective interpersonal communication. How to problem-solve need and value conflicts. *Benzel*

CN 534 Marriage and Family. Identifying problem areas common to Christian marriage and family and how to work at preventing and solving them. *Oraker*

The following courses are offered in cooperation with the California Family Study Center:

CN 551 Family Life Education and Research

CN 552 Marriage and Family Problems and Adjustments

CN 553 Child Development and Counseling

CN 554 Adolescent Development and Counseling

CN 555 Adult Development and Counseling

CN 556 Marital Interaction

CN 557 Family Interaction

CN 558 Use of Tests and Measurements

CN 559 Parent-Child Counseling

CN 560 Practicum in Marriage and Family Counseling

Certain courses in the School of Psychology are open each quarter to qualified theology students.

CN 590 Directed Study in Counseling or Psychology.

FIELD EDUCATION

Students desiring to receive credit for field education must register with the education for ministry office upon accepting a field education position in a local church or other approved organization. Students must complete three quarters of part-time supervised training before receiving four units of credit. Normally students signing up for a field education position in the fall will register for four units of academic credit during the spring quarter. The student and the respective pastor or supervisor complete evaluation reports which are submitted to the education for ministry office at the end of each quarter. These are not only essential for credit, but also provide a balanced picture of the student's service and become a part of his or her permanent Seminary file.

FE 500 Pastor Seminar. A seminar for pastors and staff persons who are supervising students in the education for ministry program.

FE 501 Education for Ministry I. A planned, supervised and evaluated practical experience with a pastor leading to the development of competency in all areas of ministry.

FE 502 Education for Ministry II. A supervised practice of ministry under a pastor which aims to develop skills in pastoral work through the internal life of the church.

FE 503 Education for Ministry III. Advanced study under supervision of a pastor.

FE 504 Education for Ministry IV. A directed study in a specialized area for ministry not necessarily within the normal functions of the parish ministry. Must be arranged and approved by the education for ministry office.

FE 505X In-Service Training. A directed study connected with student's work in a local congregation under supervision of a pastor and a layperson.

FE 506 Faith Renewal Team. Teams of couples and single students joined in mutual commitment to Christ and to one another ministering on weekends in local congregations. This course lasts for three quarters.

FE 510 Contact and Club Work. Practicum in the basic methods of evangelistic youth outreach emphasizing the development of personal relationships with young people and the relevant forms of group ministry in the "neutral setting" of the Young Life Club.

FE 511 Introduction to Young Life Ministry. Introduction to the principles and methods of Young Life ministry to youth with guided observation of various forms of Young Life work; readings in the history, structure and procedures of the Young Life mission together with tutorial discussions.

FE 512 Christian Growth and Nurture. Practicum in small group work with teenagers emphasizing the biblical nurture and discipling of young Christians with readings and supervised practice in inductive Bible study.

FE 513 Volunteer Leadership. Practicum with seminars in the recruitment, training and ongoing enabling of adult volunteers for outreach ministries with youth.

FE 514 Camping Ministry. Practicum in Young Life camping ministries with teenagers emphasizing the advance planning of Young Life camps, their programs, administration, staff relations and evangelistic methodology with supervised assignments in various camping programs.

FE 515 Area Strategy and Vision. Practicum in the development and implementation of a strategy for Young Life ministry in an area including contact to relevant institutions and agencies, committee development and establishment of a support base.

FE 520X Supervised Ministry. Provides on-the-job training in practical ministry for laypersons and ministerial students.

FE 590 Directed Study in Field Education.

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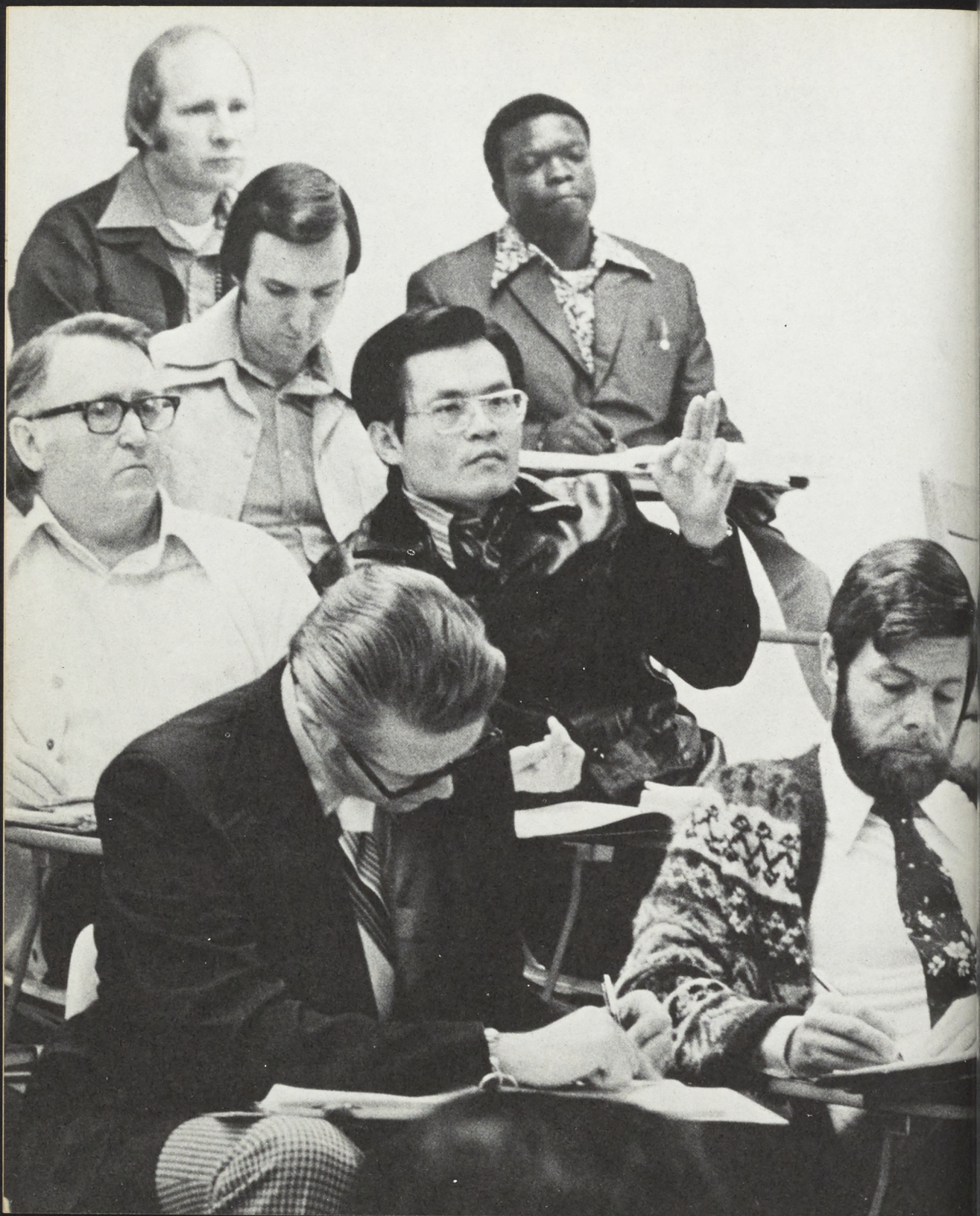
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HIGHER EDUCATION FOR MISSIONARIES— ITS CHARACTER AND PURPOSE

Nothing is more important in providing higher education for missionaries than a correct assessment of whether the enterprise of missions is beginning or ending. The School of World Mission at Fuller Seminary believes that we stand at the beginning of the missionary task. Everything that has gone before in one hundred and seventy-five years of modern missions is introduction. Apart from certain small ethnic groups in Oceania, Asia, Africa and Latin America there has been little comprehensive "discipling of the peoples" (Matthew 28:19). The great populations of earth—Marxists, Hindus, Buddhists, Muslims, secularists, animists and nominal "Christians" in the West—have yet to accept Jesus Christ as Lord and Savior. God calls Christians today to vast, protracted and intelligent labor to make Jesus Christ known, loved and believed throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task in missions lies ahead. It has never been so urgent for Christians everywhere to relate themselves to the divine purpose to "bring about obedience to the faith" for the sake of Jesus' name (Romans 1:5 RSV).

Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors sent out missionaries have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening ecclesiastical competition and hatred, rising religious relativism, the battle for brotherhood and a vastly accelerated secularization of life. Education for mission must prepare believers to propagate the Christian faith in this new world being born.

Christian mission carried out in this changing world has an unchanging Lord and an unchanging mandate. Jesus Christ is the same yesterday, today and forever. The mission is his, not ours. He remains in charge. Since Jesus Christ is the eternal Son, consubstantial and coeternal with the Father and the Holy Spirit, and since no person

comes to the Father but by him, therefore, propagating the gospel to the ends of the earth by multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

In the course of mission, the Church will and should do many good things. The fruits of the Christian life will inevitably bless and heal humanity. Forms of society more pleasing to God will certainly be produced. Deliberate effort toward these good ends is also a part of Christian mission, but must never be substituted for propagating the faith. *Proclaiming Christ as God and Savior and persuading men and women to become his disciples and responsible members of his Church must remain a chief and irreplaceable purpose of Christian mission.* Education for mission operates, therefore, in a changing periphery with an unchanging center.

In order to discharge missionary obedience effectively and fully, the missionary needs light from many disciplines—history, anthropology, sociology, theory of missions, the biblical base of mission, apologetics (knowledge of and approach to non-Christian religions), the world church (sometimes called ecumenics) and urgent matters such as evangelism, training the ministry and the indigenous church. These are all, therefore, properly part of education for mission.

Career missionaries should know the whole sweep of missions. The School of World Mission aims to make them competent in the field to which they have given their lives. Graduates of the School of World Mission will be qualified to serve effectively in many tasks to which missionaries are assigned, including front-line workers, pastors, district superintendents, field directors, executive secretaries and faculty members in theological training schools at home and abroad.

Two main types of missionary education exist: 1) preparing missionary candidates under appointment for their first plunge into a strange new culture and language and 2) giving career missionaries on furlough and national church and mission leaders advanced education in mission. The School of World Mission considers the latter—training career missionaries and national church and mission leaders—its chief task and plans its

program to that end. Boards have extensive recruiting and training programs for candidates heading toward the field. Seminaries have courses in missions for their students. Career missionaries seeking higher education in missions are poorly served by existing institutions. The School of World Mission's specialization in advanced education meets the needs of the national church and enriches the programs of study for the career missionary, national church leader and missionary candidate alike.

Christian mission is a vast body of knowledge and the educated missionary should see it in toto. In presenting this corpus of learning through lectures, courses of study and readings, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in mission; yet the degree program must remain flexible enough to equip God's men and women to meet the rapidly changing conditions of the modern world.

The School of World Mission and Institute of Church Growth emphasizes research. World mission faces a curious fact—knowledge of how churches grow is extremely limited. Though the disciplining of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, discipled. In most lands some churches have broken through to great growth, but these instances are shut away in linguistic, geographic and denominational compartments. Few books have been published on the subject of church growth, and they have enjoyed only limited circulation. Membership increase is a central function of mission, yet world mission has no clearinghouse for knowledge about it, no place dedicated to its research and no center where missionaries and nationals can learn the many ways in which churches grow in particular populations of the world. This disastrous vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes research in church growth as an integral part of the educational process. The approach to higher education for missionaries

places much emphasis on discovering and teaching truth concerning the spread of churches.

FACILITIES AND COSTS

The offices of the School of World Mission are located at Fuller Seminary, 135 North Oakland Avenue, in downtown Pasadena, California. In common with the Seminary's other schools, it uses the classrooms, bookstore, refectory and the McAlister Library with its more than 131,500 volumes of theology, psychology, missiology and related disciplines.

Dormitories at the Seminary house single men and women for \$18 to \$20 a week. In some nearby communities such as Glendale and Altadena, apartments available to missionaries on furlough provide suitable living quarters at reasonable cost. Furnished apartments or houses in the Pasadena area are available at commercial rates varying from \$175 to \$300 a month.

The refectory provides meals at \$25 per five-day week for one person. For those not covered with health insurance by their own churches or mission boards, accident, sickness and hospital insurance costs \$60 per year for one person and \$160 for a married couple (with additional charges for children).

Tuition is \$45 (M.A.) and \$55 (Th.M. and D.Miss.) per quarter unit. Tuition for Ph.D. in missiology candidates is \$85 per unit. Further information regarding costs is listed on page 20. Any student needing financial assistance may apply to the dean of the School of World Mission, stating his or her situation.

Typing the final copy of a thesis or dissertation may cost \$200 and up.

ADMISSION

The School of World Mission admits students conditionally to degree programs and to special courses designed for missionary candidates, missionaries and national church and mission leaders. Upon successful completion of at least

one quarter of satisfactory work and upon the approval of the faculty, the student may be advanced to degree candidacy.

Those entering the Master of Arts program (both cross-cultural studies and missiology) must normally hold an undergraduate degree (B.A. or equivalent). For the Master of Theology in missiology program, an additional degree in theology (B.D., M.Div. or equivalent) with a B standard of work is required. The Doctor of Missiology and the Doctor of Philosophy in missiology programs require the same theology degree (B.D., M.Div. or equivalent) or about three years of other appropriate graduate work with a B+ standard of performance. In addition, all candidates entering a missiology degree program must give evidence of several years of experience in significant cross-cultural communication of the Christian faith, generally to be validated by a demonstrated ability in a second language.

Missionaries on furlough and national church and mission leaders with limited time for study may enroll as special students in a nondegree program for one, two or three quarters. Those coming for only one quarter are advised to come in the fall. If one does not qualify for a degree program or does not have time to complete one, a Certificate of Achievement in Missiology may be awarded. The fall and winter quarters contain core courses which are foundational for all degree programs.

EXTENSION PROGRAM

The School of World Mission In-Service Reading and Research Program (ISP) enables missionaries, national church and mission leaders, mission executives and professors of mission to begin graduate studies in missiology before coming to the Pasadena campus. Those wishing to complete a degree program in missiology may take the core courses (a total of 20 quarter units) in extension study. Admission requirements are the same as above. Those admitted may register for one of the following ISP courses:

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| ISP 610 | Biblical Theology of Mission |
| ISP 620 | Phenomenology and Institutions of Animism I |
| ISP 630 | Anthropology |

- | | |
|---------|--|
| ISP 650 | The Historical Development of the Christian Movement |
| ISP 660 | Principles and Procedures of Church Growth |

These subjects are designated as core courses in the SWM/ICG curriculum and are required in each degree program. Tuition payment must be submitted at the time of registration.

A course syllabus (outline and assignments) and textbooks are sent to in-service associates upon receipt of the tuition payment. Class lectures (recorded on compact cassette tapes or in duplicated notes) are also provided. Completed assignments are sent to the director of In-Service Program for evaluation by a professor. Upon the completion of the ISP course, a grade is recorded on the associate's transcript. A course registration is valid for one year, i.e., the assignments must be completed within a year from the time of registration.

RESEARCH AND TUITION FELLOWSHIPS

Several research and tuition fellowships are available for nationals holding responsible positions in their churches. In addition, the School of World Mission seeks to assist missionary associates when funds are available. Where private resources are not available it is expected that the board or church under which one serves will contribute to tuition and living expenses. Occasionally research fellowships are granted to doctoral candidates who find they must enlarge their data base by additional field research after completing their first year of study at the school.

Applications for all fellowships should be made to the office of the dean by January 1, preceding matriculation.

CURRICULUM

In a wider sense, the curriculum consists of a combination of course work, reading and directed research tailored to fit an individual's problems and opportunities. In a narrower sense, the curriculum consists of courses of study which develop a part of one of the following eight major

branches of learning and together make up the discipline of missiology. 700 and 800 level courses are in the corresponding areas but are considered doctoral level.

- I. *Theory and Organization of Mission* (M 600-M 609)
- II. *Theology of Mission* (M 610-M 619)
- III. *The Christian Mission vis-à-vis Non-Christian Religions* (M 620-M 629)
- IV. *Mission Across Cultures – Anthropology, Sociology and Urbanization* (M 630-M 649)
- V. *History of Missions and Church Expansion* (M 650-M 659)
- VI. *Church Growth Principles and Procedures* (M 660-M 669)
- VII. *Leadership Development and Mission* (M 670-M 679)
- VIII. *Church Growth Case Studies* (M 680-M 689)

(NOTE: M 690 - M 699 are research courses and seminars.)

Great emphasis is placed on reading. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one's field of service. Missionaries come from such varied segments of the world's vast population that only through wide reading in their field can they become truly educated.

Great emphasis is also placed on working out viable solutions to the special problems each missionary faces in communicating the gospel. One analyzes these problems and through reading, research and counsel develops solutions. Research seminars thus form a significant portion of the curriculum. Experience has shown these to be most productive of creative thinking.

DEGREE PROGRAMS

The School of World Mission offers degrees to pre-field missionaries in cross-cultural studies; and missiology degrees to missionaries and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry. This experience is generally validated by the acquisition and use of a second language in the communication of the Christian faith. National church leaders qualify through demonstrating their facility in English and evidencing an evangelistic thrust in their ministry. At least three quarters in residence are required of all degree candidates except where advanced standing has been obtained through participation in the School of World Mission In-Service Reading and Research Program. On occasion, subject to faculty review, advanced standing is given for graduate work done in other institutions. To be acceptable, this must conform to Association of Theological Schools standards and be related to the study of missiology.

The following programs are offered:

Certificate of Achievement in Missiology. This certificate is available in certain cases where a field missionary or national church or mission leader does not have the academic background to enter a degree program or is not able to stay in residence the required amount of time. It indicates the number of courses successfully completed.

Master of Arts in Cross-Cultural Studies. The two-year M.A. offered by the School of World Mission together with the School of Theology includes as minimum requirements 40 units of Bible and theology from the School of Theology and 40 units of missiology from the School of World Mission as well as 16 units of elective courses.

M 500-M 599 are courses available for this program. These are also available to M.Div. candidates who choose a missiology concentration. Provision is made for field research and internship through courses M 591 and M 595. Those expecting to earn internship credit must set up the proposed research before going to the field. Field education credit can also be earned by studying an American subcultural group.

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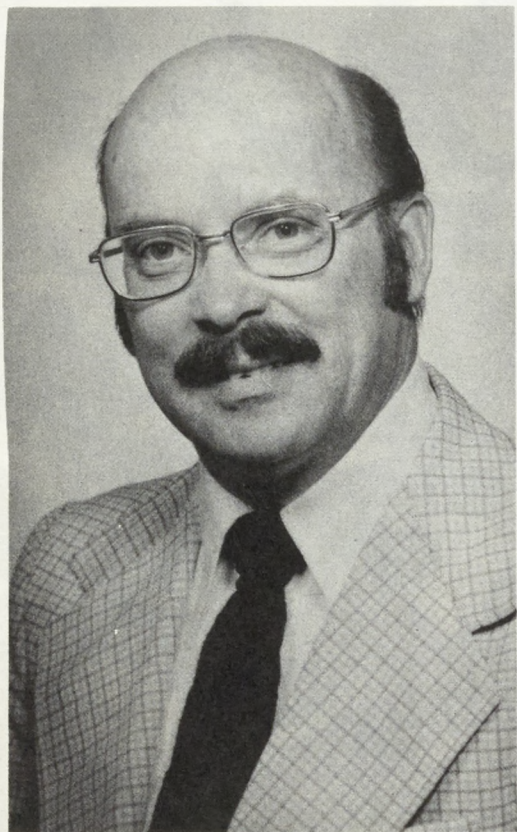
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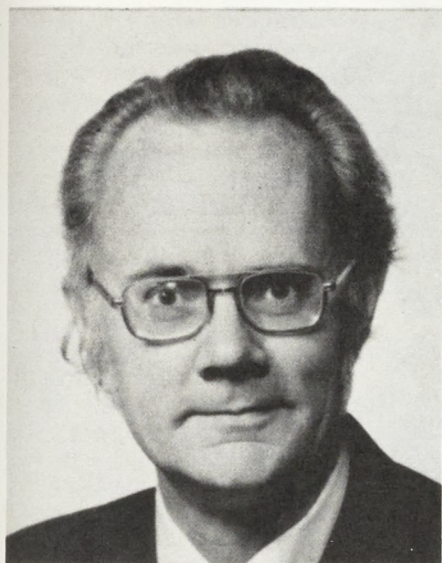
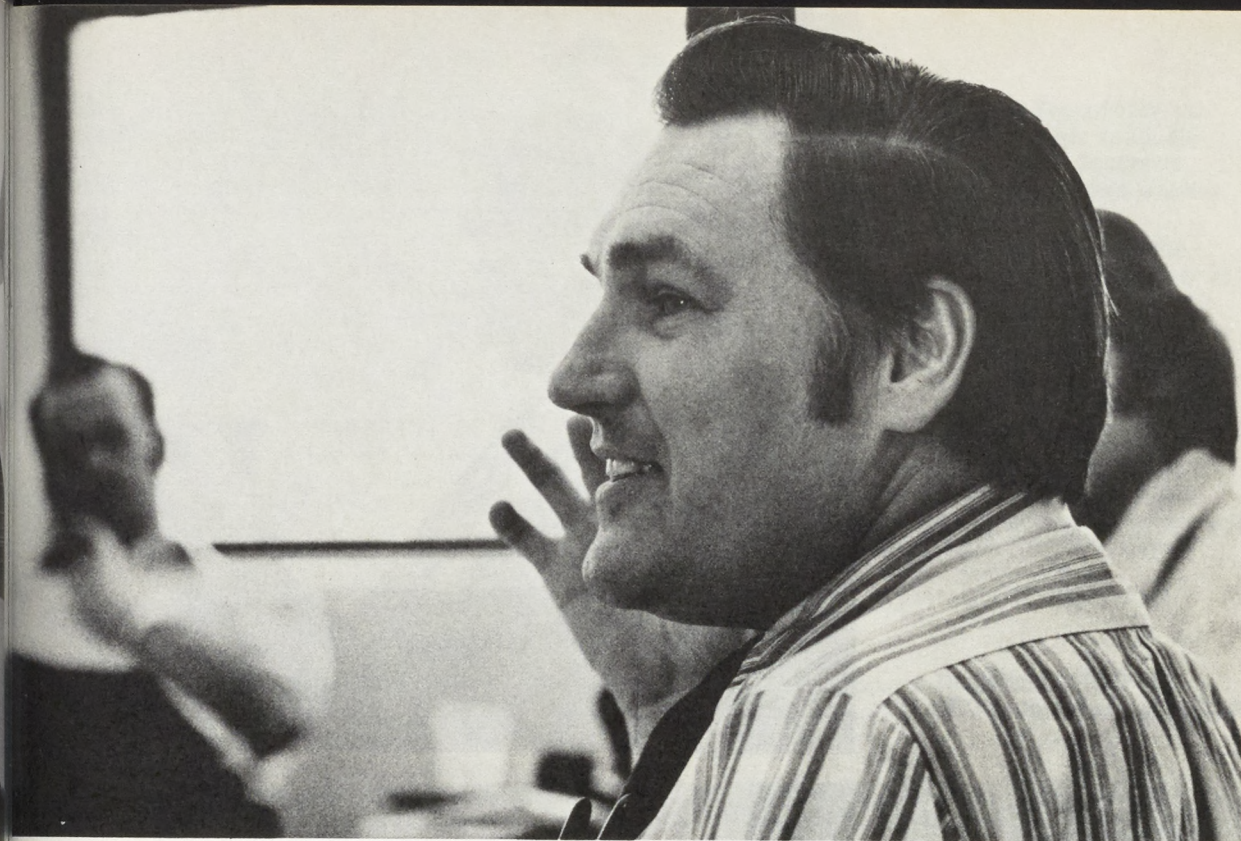




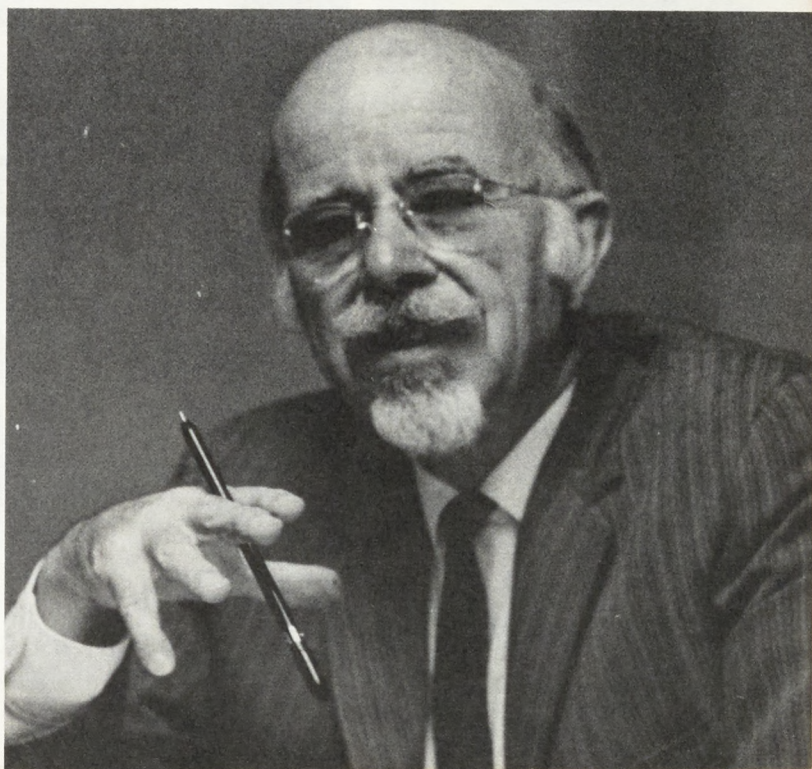
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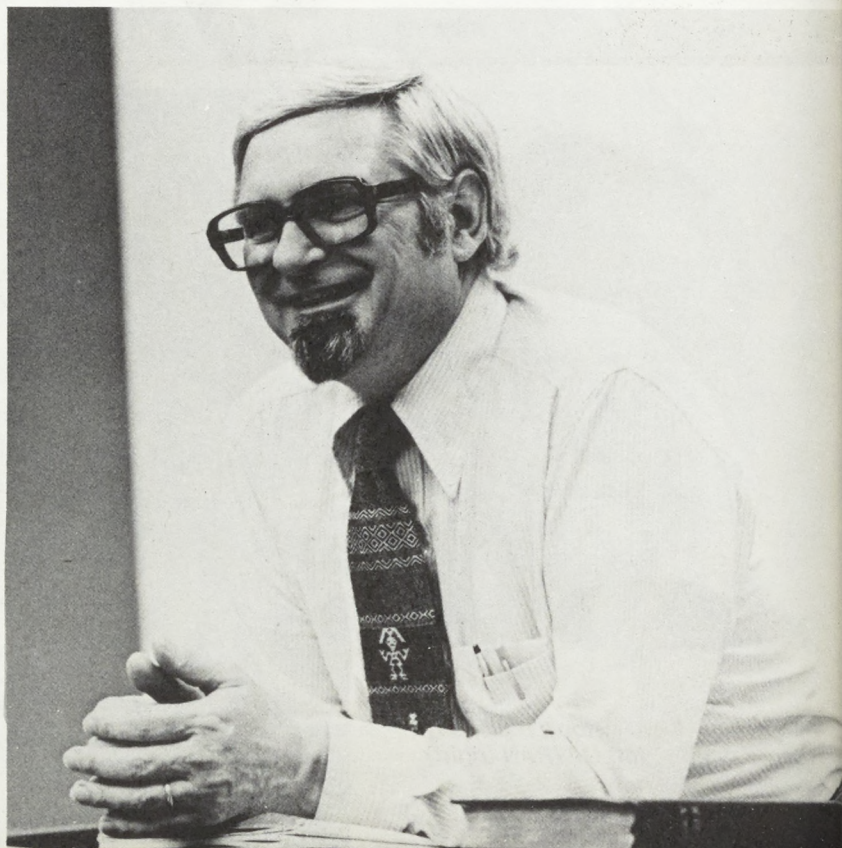
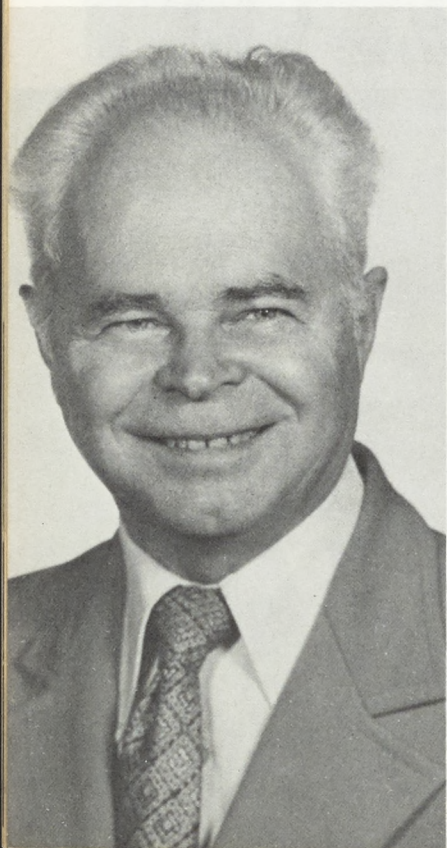
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Master of Arts in Missiology. The M.A. in missiology requires 96 quarter units past the B.A., and usually involves two years of residence study. The candidate must pass comprehensive examinations in five of the eight branches of missiology. Up to 16 units of credit are allowed for a project or thesis. In the M.A. in missiology the thesis or project is not required. Those wishing to do a thesis or project must earn honors on the comprehensive exams and have special permission from the faculty.

Master of Theology in Missiology. The Th.M. in missiology requires 48 quarter units past the M.Div., or its equivalent, and usually involves one year of residence study. The candidate must pass comprehensive examinations in five of the eight branches of missiology as well as submit a suitable project or thesis for which eight units of credit are allowed.

Doctor of Missiology. The professional doctorate in missiology requires 96 quarter units past the M.Div., or its equivalent, and usually involves two years of residence study. In certain cases an M.A. in missiology may be accepted as an adequate prerequisite for entrance to the D.Miss. program but up to 48 units of theology and biblical studies may be required as part of the 96 units. For those who speak English as a second language, the Th.M. in missiology is usually set by the faculty as the goal of their first year of graduate study, and is made prerequisite to advancement to doctoral candidacy. Course work must average B+ and honors are required on all master's level comprehensive examinations. In order that competence be demonstrated in missiology, it is required that a candidate take at least one 700-level course in the first six branches of the discipline.

The candidate shall submit a dissertation in missiology related to his or her work which makes a contribution to Christian knowledge. The defense committee consists of the mentor, who serves as advisor for the dissertation, and two other professors or faculty appointed readers. In some cases candidates for whom English is a second language are permitted to write their dissertations in their own language. In this case a summary in English is required.

Doctor of Philosophy in Missiology. Under the supervision of a graduate committee jointly

representing the faculty of the School of World Mission and the School of Theology, graduate courses are offered leading to the academic doctorate in missiology (Ph.D.). Its details follow:

Admission. In order to enter this program the candidate must possess the M.Div. degree, or its equivalent, and a Th.M. in missiology with a 3.5 grade point average. Honors are required on the Th.M. comprehensives in order to qualify for the Ph.D. degree.

Language Requirement. In addition to the field language requirement referred to above, the candidate is expected to be able to use Greek and Hebrew in biblical research and exegesis and demonstrate reading ability in the language in which the academic research is to be accomplished (e.g., French, German, Dutch, Spanish).

Residence Requirements. This program usually involves six quarters or two full years of residence study *beyond the Th.M. in missiology degree.*

Course Requirements. These are fulfilled by taking a major in missiology (consisting of five seminars) and two minors in theology (consisting of two seminars each). The five major seminars will contribute to a synthesis of the candidate's understanding of missiology, as well as lay the foundation for the proposed dissertation topic. These seminars are to be selected from the following with the approval of the graduate committee.

M 800	Theory of Mission
M 805	Church/Mission Structures and Ecumenical Relations
M 810	Theology of Mission (required of all candidates)
M 820	Mission and Non-Christian Religions
M 830	Mission Across Cultures
M 840	Ethnolinguistics and Bible Translation
M 850	Historical Expansion of the Christian Movement
M 860	Church Growth and Strategy in Mission

Seminars for the two theology minors are to be chosen from the following areas. They need not be related to the dissertation topic but are subject to the review of the graduate committee.

Old Testament

New Testament

Historical Theology

Systematic Theology

Course assignments consist of a paper of 40-60 pages for each of the nine seminars. Comprehensive examinations will be set during April of the year of graduation provided that all course work is completed. The exams may be oral or written.

Competence in missiological research will be required of all candidates and each one will be expected to guide at least two M.A. or Th.M. candidates through their project or thesis work during the period of residence.

Dissertation. The dissertation topic will be chosen during the first year of the program so that a measure of focus may be maintained throughout the course work. Once the candidate has passed the comprehensive exams and has been advanced to degree candidacy (normally toward the end of the first year), a dissertation committee will be selected by the graduate committee from those faculty members or outside readers whose areas of specialization cover the dissertation subject.

The defense of the dissertation shall involve at least one external examiner. All dissertations shall be defended before the graduate committee and the faculty of the School of World Mission. One faculty member of the School of Theology will be appointed to participate in the defense.

For further information regarding details of this program, write to the dean requesting the expanded regulations.

DESCRIPTION OF COURSES

In any given quarter, courses will be offered from among the following, depending upon the availability of the faculty and the composition of the student body. They are numbered according to degree programs: 500 level—M.A. for missionary candidates; 600 level—M.A. and Th.M. for mid-career missionaries, mission executives and national church and mission leaders; 700 level—the professional doctorate (Doctor of Missiology); 800 level—the academic doctorate (Ph.D.). All courses are 4 units except where otherwise noted on the two-year sequence of courses issued at the beginning of each year.

CORE COURSE SCHEDULES

The following courses are considered core curriculum and are required of all missiology degree candidates during their first year in residence. They are foundational to School of World Mission comprehensive examinations given in the spring quarter.

M 610 Biblical Theology of Mission. *Glasser*

M 620 Phenomenology and Institutions of Animism I. *Hiebert*

M 630 Anthropology and Mission. *Kraft*

M 650 The Historical Development of the Christian Movement. *Winter*

M 660 Principles and Procedures in Church Growth. *Wagner*

M 692 Church Growth Research and Writing. *Glasser*

M 500 Introduction to Church Growth and World Evangelization. Introducing the theological and cultural basis of the missionary enterprise, the organization of missionary movements and the development of national churches. *Wagner*

M 510 Biblical Theology of Mission. Old and New Testament perspectives which bear on the preparation for and early beginnings of the apostolic understanding of mission and the obedience of the Early Church. *Gilliland*

M 520 Introduction to the Study of Religion. A treatment of conceptions of the supernatural, the function of religion in society, religion and social control, the nature of religious ritual and paraphernalia, sacred places and religious practitioners. *Hiebert*

M 523 Evangelistic Apologetics. Provides campus evangelists with direction and equipment to meet the questions of inquirers or critics of the Christian faith, for the purpose of practical witness and soul winning. *Orr*

M 526 Judaism and Christianity. A survey of Jewish history, culture, religion and literature largely presented by qualified representatives from within the Jewish community, with special reference to Jewish-Christian encounter. *Glasser, others*

M 530 Cultural Anthropology in Christian Perspective. Christian approach to the basic concepts of anthropology. Illustrations and applications developed from American culture, non-Western cultures and the cultures of the Bible. *Kraft*

M 531 Christianity Through Culture: Christian Ethnotheology. For description see M 631. *Prerequisite:* M 530. *Kraft*

M 533 Culture and Personality. See M 633 for description. *Prerequisite:* M 530. *Kraft*

M 534 Urban Anthropology. See M 634 for description. *Hiebert*

M 541 Intercultural Communication. For description see M 641. *Kraft*

M 546 Language and Culture Learning. For description see M 646. *Brewster*

M 547 Bible Translation. For description see M 647. *Brewster*

M 550 The Historical Development of the Christian Movement. A study of growth dynamics of the Christian movement: the early evangelization of Europe, the factors behind the Reformation, the delay of Protestantism as a missionary force and contemporary world Christianity. *Winter, Glasser*

M 554 History of Evangelical Awakenings. An analysis of the pattern of revivals and awakenings that have significantly influenced the expansion of the Christian movement throughout its history. *Orr*

M 561 Mission and the American Pastor. Designed for School of Theology students contemplating the pastorate, this course provides a broad exposure to all factors related to the Christian mission. *Gilliland*

M 562 Strategy of World Evangelization. Systematic study of missionary structures, ministerial training, patterns of church growth and in-service training for missionaries in relation to the unchanging mandate. *Dayton*

M 572 Training the Ministry. For description see M 672. *F. Holland*

M 580 Area Studies. Directed research consisting of an introduction to the historical, cultural, political and ecclesiastical components of the country in which the student expects to serve. *Faculty*

M 587 American Church Growth: Research and Case Studies. Supervised field case study of successful churches in Southern California, analyzing factors causing or inhibiting growth. (Recommended with MN 705 in School of Theology) *Wagner*

M 591 Reading and Conference. Reading, report and discussion designed to cover areas of special interest or those in which the student is weak. *Faculty*

M 593 Special Projects. Independent study may be undertaken in a specific area of cross-cultural studies. The subject and the scope of the project must be approved by the professor. *Faculty*

M 595 Missionary Internship. Inaugurated in 1962, the program is a cooperative venture with various missionary agencies in opening doors of foreign service on an internship basis for students between their first and second, or second and third years. *Faculty*

M 597 Intercultural Internship. Introduction to the appreciation of cultural pluralism with special reference to life styles and intercultural communication through encounter within the metropolitan mosaic of greater Los Angeles. *Gilliland*

M 610 Biblical Theology of Mission (Core). Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. *Glasser*

M 620 Phenomenology and Institutions of Animism I (Core). A study of the animistic world view and phenomenology of experience, its bearing on the advocacy of and acceptance or rejection of the gospel. Christian evangelism in confrontation with animism. *Hiebert*

M 624 Hinduism and Christianity. A systematic presentation of both philosophic and popular Hinduism, its doctrinal base and social structure. Approaches to Hindus which have multiplied churches among them. Secularism as an outcome of Christian mission. *Hiebert*

M 625 Islam and Christianity. An in-depth treatment of Islam in a theological, historical and anthropological perspective. The cross-cultural perspective applied to understanding Islam and Muslim/Christian antagonisms. *McCurry*

M 626 Judaism and Christianity. A study of Judaism as a religious faith in relation to Christianity and to the total Jewish experience including the development of Jewish culture from the destruction of the second temple to the present. *Glasser*

M 627 Non-Western Theologies. Study and evaluation of contextualized theologies of Asia, Africa or Latin America. *Faculty*

M 629 Topics in Non Christian Religions.

M 630 Anthropology (Core). Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. *Kraft*

M 631 Christianity Through Culture: Christian Ethnotheology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the Church, translation, transformation. *Prerequisite: M 630. Kraft*

M 633 Culture and Personality. Introduction to psychological anthropology. Bearing of interactions between the individual and culture on church planting and growth. *Kraft*

M 634 Urban Anthropology. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic and sociological factors including possibilities for church planting. *Hiebert*

M 639 Topics in Anthropology. Various courses such as educational anthropology, development of missionary anthropology, etc. *Kraft, Hiebert*

M 641 Intercultural Communication. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as one model for intercultural communication of the gospel. *Kraft*

M 646 Language and Culture Learning. Study and use of techniques of language learning. Insights of modern linguistics employed in learning a second language and culture. *Brewster*

M 647 Introduction to Bible Translation. Introduction to the theories and principles of Bible translation. Special focus on dynamic equivalence translation. Evaluation of specific Bible translations. *Kraft, Brewster*

M 648 Ethnolinguistics. Study of the interrelationships of language and culture in areas such as folklore, world view, bilingualism, hymnology. *Kraft, Brewster*

M 649 Topics in Communication. Various courses such as communicating to illiterates, literacy, mass media, Bible translation in world evangelization, linguistics and mission, etc. *Kraft, Hiebert*

M 650 The Historical Development of the Christian Movement (Core). An analysis of the growth dynamics of the Christian movement from the Abrahamic covenant to the present including its prospects by A.D. 2000. Includes structure and function of mission agencies. *Winter*

M 654 History of Evangelical Awakenings. Detailed study of the revivals and awakenings in Eurica and Afericasia which have been the dynamic behind much missionary expansion and social improvement. *Orr*

M 655 American Church and World Mission. The missionary concern of the American church from its vigorous colonial beginnings to the present, with particular reference to missiological thought. The role of voluntary societies and the movements toward cooperation and unity. *Beaver*

M 656 History of Missions to Native Americans. The tragically misguided though earnest efforts of the American churches for almost 400 years to evangelize native Americans, with particular reference to their paternalism, unwitting political exploitation and disunity. *Beaver*

M 657 History of Roman Catholic Missions. For description see M 757. *Beaver*

M 659 Topics in History. Various courses such as missiological historiography, history of missions, etc. *Faculty*

M 660 Principles and Procedures in Church Growth (Core). Theological and methodological principles underlying the growth of the church in relation to societal structures and the procedures which cause stagnation, acceleration, introversion and expansion. *Wagner*

M 663 Homogenous Units and Church Growth. Examination of the axiom that "people like to become Christians without crossing racial, linguistic or class barriers" from biblical, theological, anthropological, sociological, missiological and ethical perspectives. *Wagner*

M 664 Sociology of Church Growth. Readings and discussion of major issues in sociology and sociology of religion in their relation to church growth theory. *Wagner*

M 666 Strategy of Missions. Ways in which a sound theory and theology of mission are being put into effect by missions and churches. What missionary structures, ministerial training, patterns of church growth and advanced education for missionaries best serve the unchanging mandate. *Wagner*

M 669 Topics in Church Growth. *Wagner, Faculty*

M 671 Theological Education by Extension (TEE) Foundations I. The historical and educational aspects of theological training: includes rationale for the open education concept. *F. Holland*

M 672 Training the Ministry. Theological, historical, cultural and practical factors in designing training for lay and ordained ministers in radically different contexts, particularly extension programs. *F. Holland*

M 673 TEE Workshop. Case studies of field situations; usually involves determining the validity or effectiveness of a specific residential or TEE program. *F. Holland*

M 674 Programmed Instruction (PI). Fundamentals of programming: the design and evaluation of various forms of programmed materials. A lab situation where a program is produced, evaluated, tested and revised. *F. Holland*

M 675 Advanced Programming Techniques. Carries forward the basic course (M 674) with readings, writing of programs and practical exercises. *F. Holland*

M 676 Theological Education Administration. Designed to train nationals to plan, manage, change and evaluate theological education in all its forms to insure the development of leadership for church growth. *F. Holland*

M 678 TEE/PI Research. For the missionary or national desirous of engaging in research in TEE or PI in areas of planning and problem solving. *F. Holland*

M 679 Topics in TEE and PI. *F. Holland*

M 680 Case Studies in Current Church History. Studies of denominations in Asia, Africa and Latin America, with special attention to spiritual and environmental factors contributing to healthy expansion, slow growth or arrested development. *Faculty*

M 681 Latin America and the Church. A treatment of church growth in Latin America including Evangelism-in-Depth and liberation theology. *Wagner*

M 682 Church Growth in West Africa. Two denominations (Lutheran and Methodist in Liberia and Ghana) present contrasting growth patterns. Factors are shown across fifteen decades causing or preventing church growth. *McGavran*

M 683 Indian Church. The complex processes by which the 15 million-member church in India has grown are defined and described, with particular reference to the continuing need for E-3 evangelism. *McGavran*

M 684 Nigerian Church. A case study of the planting and growth of selected churches in Nigeria. Lessons drawn from comparing and contrasting examples of effective and ineffective missions and independent churches. *Kraft*

M 685 China Seminar. A review of the long encounter between the Chinese people and the Christian movement: Protestant missionary era, the People's Republic and the development of mission structures among overseas Chinese. *Glasser*

M 686 African Independent Churches. A study of the historical, cultural, ecclesiastical, personal and other

factors surrounding the emergence of the more than 5,000 contemporary African (i.e., non-mission) denominations. *Kraft, Gilliland*

M 687 American Church Growth. A study of the growth of American churches and denominations with emphasis on problems involved in church growth within subcultures and among minority peoples. *Wagner*

M 688 American Black Church. Original field research on growth of Black churches in Los Angeles area. Open to students in School of Theology and School of World Mission. *Prerequisite: M 660 and/or M 500. Wagner*

M 689 Various Church Growth Case Studies.

M 690 Special Research Projects at the M.A. or Th.M. level.

M 691 Reading and Conference. Reading, report and discussion designed to cover areas of special interest or those in which the student is weak. *Faculty*

M 692 Church Growth Research and Writing. An analysis of research methodology for the planning and construction of the thesis or dissertation. Required for degree candidates. *Glasser, Gilliland*

M 693 Special Projects. In connection with one of the eight branches of the discipline, graduate students under faculty guidance pursue an investigation of substance. *Faculty*

M 694 Research Method. Designed to equip the missionary working in alien cultures to discern and describe the structures of society and Church. Techniques of interviewing, observing and documenting. *Hiebert*

M 695 Field Research in Propagating the Gospel. Directed research in accordance with plans worked out and approved during residence at SWM/ICG, probing some aspect of mission. *Core courses prerequisite. Faculty*

M 699 Thesis or Project Research. Guidance provided to those involved in projects/theses at the M.A. and Th.M. level. Special attention paid to problems assigned by church or mission. *Faculty*

M 713 Contemporary Theology of Mission. Mission interpreted in terms of the Great Commission, in the light of the contemporary debate and the revolution of rising expectations with particular attention given to British and American missiologists. *McGavran, Glasser*

M 715 Ecumenics and Mission. Theological exploration of modern movements of church fellowship and union with particular attention on the development of the World Council of Churches and its influence on the missionary movement. *Glasser*

M 720 Phenomenology and Institutions of Animism

II. A study of the animistic substructures of the religion of the common people of Buddhist, Hindu, Muslim, Confucian and Shinto lands, with special bearing on evangelistic methods and conversion to Christianity. *Prerequisite: M 620. Hiebert*

M 728 Theology of Religious Encounter.

Investigation of the relation between revelation and Christianity in the context of elenctic missionary encounters with people of other faiths, or no religious allegiance. *Glasser*

M 730 Advanced Anthropology. Continuation of M 630. *Hiebert*

M 731 Advanced Ethnotheology. Cross-cultural theologizing at an advanced level. Continuation of M 631. *Kraft*

M 732 Christianity and Culture. Explores what in each non-Christian heritage is cultural and may be carried over into the Church and what must be altered or eliminated. The extensive debate between Hinduism and Christianity illustrates the problem. *McGavran*

M 733 Culture and Personality. For description see M 633. *Kraft*

M 734 Anthropological Theory. Historical development of anthropological theory as it relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. Required for all doctoral candidates. *Hiebert*

M 736 Anthropological Bases of Leadership. Study of leadership in traditional societies, the significance of status, roles, authority and decision-making patterns. Includes implications for church planting. *F. Holland*

M 737 Indigeneity. Explores the expression of church structures in culture. A model of indigeneity developed and churches evaluated in terms of their approximation to the ideal. *Kraft*

M 738 Conversion with a Minimum of Social Dislocation. Cross-cultural approach to conversion. Focus on distinguishing cultural from supra-cultural elements, so that missionaries may encourage conversion that is truly Christian, yet culturally appropriate. *Kraft*

M 739 Topics in Anthropology. Various courses such as advanced anthropological theory, missions and social change, etc. *Kraft, Hiebert*

M 747 Advanced Bible Translation. Advanced theory and special topics in Bible translation. *Prerequisite: M647. Kraft, Brewster*

M 756 Ethnohistory. The methodology for extracting, classifying, evaluating and interpreting data from missionary records for the assembly of church growth case studies and other missiography. *Hiebert*

M 757 History of Roman Catholic Missions. The beginnings of Roman Catholic missions in the thirteenth century, their flowering in the sixteenth century, growth and vicissitudes up to the present, with particular reference to the Enlightenment and Napoleonic era, the development of missiological thought and the impact of Vatican II. *Beaver*

M 760 Advanced Church Growth. Current theological and ethnic considerations bearing on growth and nongrowth are studied. A typology of younger churches is set forth. *Prerequisite: M 660. McGavran*

M 766 Strategy of Missions. For description see M 666. *Wagner*

M 791 Reading and Conference. For description see M 691.

M 793 Special Projects. For description see M 693.

M 795 Field Research. For description see M 695.

M 799 Dissertation Research. Guidance provided to those involved in doctoral (D.Miss.) dissertations. *Faculty*

M 800 Theory of Mission.

M 805 Church Mission Structures and Ecumenical Relations.

M 810 Theology of Mission.

M 820 Mission and Non-Christian Religions.

M 830 Mission Across Cultures.

M 835 Christian Ethnotheology.

M 840 Ethnolinguistics and Bible Translation.

M 850 Historical Expansion of the Christian Movement.

M 860 Church Growth and Strategy in Mission.

M 870 Training the Ministry.

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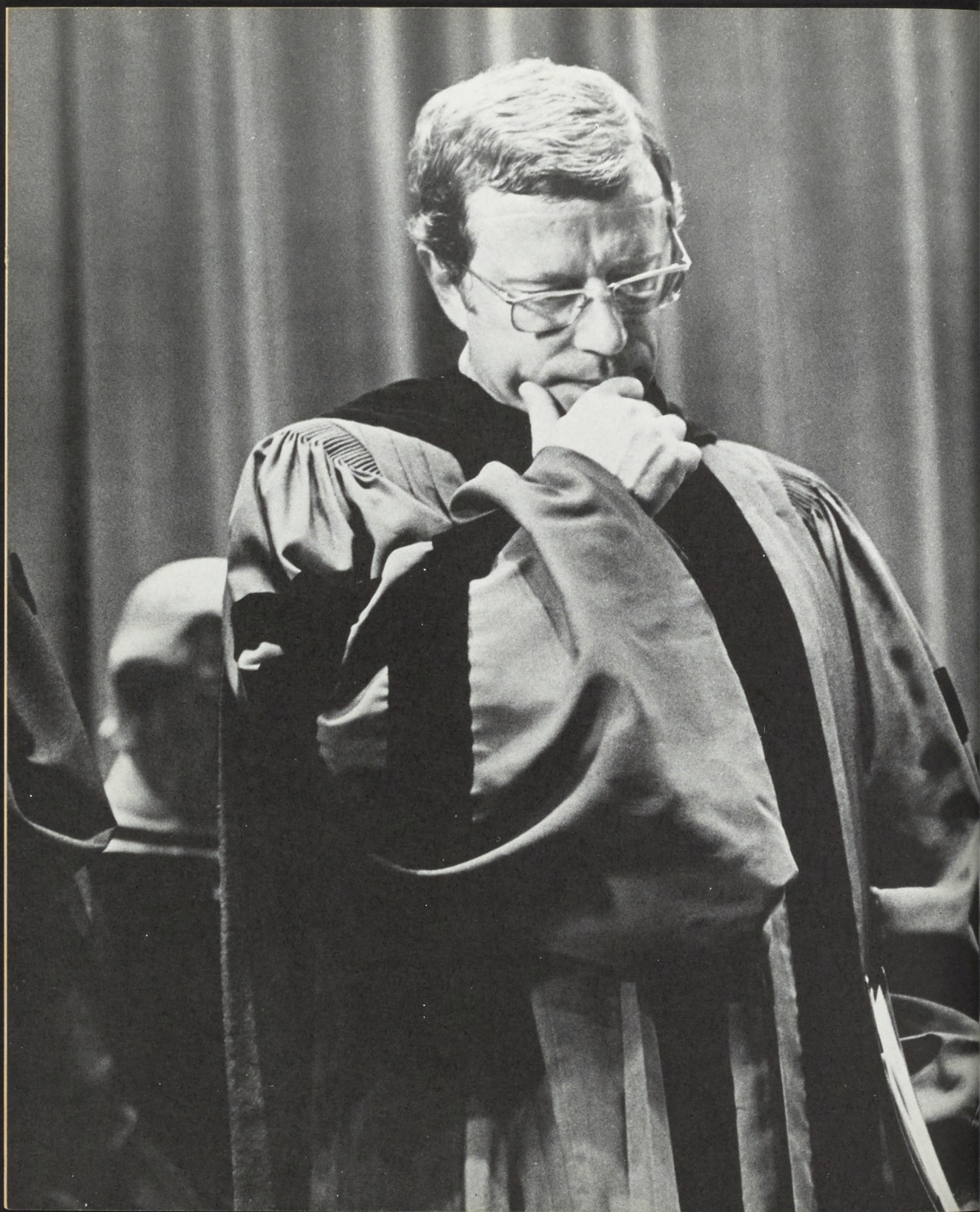
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CHARACTER AND PURPOSE

The Fuller Graduate School of Psychology is a unique adventure in higher education. The dream energizing this endeavor is that a distinctive kind of clinical psychologist will emerge; men and women with a special ability to serve persons on their journey toward wholeness. To that end this program was designed, so that by reading, listening to and understanding the expressions of both theology and psychology a fresh wisdom will sift into our consciousness.

One must not reduce psychological data to a kind of mechanical accounting of the nature of man. Neither should theology submit to a reduction of its own unique vitality. Instead, with mutual respect for both disciplines a new direction can be expressed that somehow strikes a convincing ring of truth in contemporary life.

At its simplest, theology may be defined as conceptualizing God and his manner in ways that are relevant to this very day. In a sense everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consist primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must encounter and speak to each new age and situation. Its task is to state the message of the Bible making clear the relevance of this message to every man's current need.

On the other hand, psychology may be defined as the study of human behavior. It emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

In the School of Psychology not only is human behavior, both simple and complex, detected, recorded and interpreted, but also feelings, attitudes, beliefs, commitments and values are studied by currently acceptable methods of

research. All of the problems of study abound in an embroiled complex of interdependent variables. For their solution, procedures that can identify and measure several variables operating simultaneously must be used.

The School of Psychology was created with the distinct purpose of integrating psychology and theology. This effort may take place at any number of levels, including the conceptualization of ideas and theories, interpersonal relationships between members of several disciplines, personal experience, research and clinical practice. Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of persons that has an abiding concern for their relationship to God. They convey the conviction that resources exist which transcend their own. They display a discerning openness to all viewpoints and approaches to the understanding of personhood and to fresh experiences by which they continue to move forward in the understanding of themselves and others.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. There is an increasing demand for more and better clinical training. The School of Psychology believes it is both the opportunity and the responsibility of the Church and society to be involved in this training. Graduates of this program are qualified to serve in both the Church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, church sponsored counseling centers and as faculty members in higher education. The graduate school grants the Ph.D. degree in clinical psychology. Its doctoral program is approved (professionally accredited) by the American Psychological Association.

ADMISSION

A student must have earned the B.A. degree from an academically accredited institution. Admission to the program is very competitive. The entering student in the fall of 1977 had a median grade point average of 3.53. Their median score on the verbal section of the Graduate Record Examination was 630, and their median score on the quantitative section was 660.

The undergraduate major is most useful when it is in the social and behavioral sciences. Also important for admission to the program are a commitment to the historic Christian faith, personal qualities of high integrity, strong motivation for service, empathy for others, ability in relationship, spiritual sensitivity and an abiding love for scholarship. These qualities will be evaluated from letters of recommendation from those who know the candidate well.

An application form should be completed and filed with the office of the dean of the School of Psychology by January 15 preceding enrollment. Along with complete forms the applicant must 1) submit three recent passport-type photographs, 2) have transcripts from all colleges and graduate schools attended sent directly to the office of the dean of the School of Psychology, 3) send results of the Graduate Record Examination and 4) enclose the application fee of \$20. When appropriate a personal interview is included in the requirements for admission.

The Graduate School of Psychology uses an individualized admissions procedure. All applications are reviewed by an admissions committee consisting of faculty members and graduate students. The admissions committee selects finalists who are highly qualified to do doctoral work in clinical psychology. The admissions committee presents this list of finalists to the whole faculty. Each faculty member normally admits one or two students a year. The individual professor makes his or her selection based on common areas of research and clinical interest.

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each year some students are admitted by the school at large. Such students do not receive an academic advisor until they arrive on campus. Any student may choose to change advisors or major professors, with the approval of the dean's office, but one of the intentions of the individualized admission policy is to allow a student and the major professor to work together continuously

throughout the student's doctoral studies in the program. Formal and informal reviews are made of each student not less than annually.

FINANCIAL ASSISTANCE

Financial assistance for this program is extremely limited. Students are strongly encouraged to finance their education through parental and other private support, personal savings, G.I. Bill, outside scholarships, church care, etc.

For students who are not able to support their education in one of the above ways, limited tuition scholarships are available. For first year students this assistance is minimal.

For all students, loans through government sources, currently ranging from \$1,500 to \$2,500 per year, may be applied for in the financial aid office.

After the first year, teaching, clinical and research assistantships are provided to the extent they are available.

In order to assist students in obtaining employment, a director of employment services has been appointed to serve students in the School of Psychology. This person aids students in finding part-time positions in Pasadena and the surrounding areas. These jobs are either directly in the field of psychology (clinics, counseling centers, etc.) or in a psychologically-related field such as residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling and involve service to all age groups. Typically salaries range from \$3/hour to \$5/hour and hours vary from 8-24 per week, depending upon student need and job availability. Many of these positions supplement the learning process for students.

However the student should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student's clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In order to insure that students not engage

in employment which is incompatible with the doctoral training program and with psychological professional ethics, the faculty has established the policy outlined below.

Students must obtain the approval of the director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists and for which the student is in training within Fuller's doctoral program.

The student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student's term of employment. The employer will pay for this supervision. This written agreement must be accepted by the director of clinical training prior to the job's beginning.

STUDENT LIFE

Students in the School of Psychology have the opportunity to become actively involved in decision making and administrative processes. All students registered in the program are considered members of the Graduate Union. The purpose of this body is to represent the needs of the students in all matters affecting student life, and to afford students the experience of serving their fellows and the school in matters of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of a president, vice-president (who acts as secretary-treasurer), professional concerns chairperson, and social chairperson, as well as a representative from each year in the program. Students also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy making.

Two students and the president of the executive cabinet are members of the faculty policy-making

body each year with full responsibilities and privileges. Two students are members of the Seminary's long-range study committee. Two students represent the School of Psychology on the general student council. Other students serve on committees which evaluate periodically the School of Psychology's teaching efforts, clinical supervision, research, library, psychology and theology curriculum, and general policies. Students may serve on dissertation committees for other students; it is the student's option to serve and the candidate's option to select.

In addition, special interest groups along with various social affairs help to bring students and faculty together on an informal basis. Opportunities are provided for spouses to participate in many of the activities of their partner's graduate education. This may include small groups, lectures, social events and colloquia. The Graduate Union Cabinet provides, through its student sponsorship program, a vital outreach and caring relationship to new students as they enter the summer language programs and the formal program each September.

CLINICAL COLLOQUIA

Throughout the academic year prominent psychologists are invited to speak at various faculty homes to an informal gathering of students. The series gives students a broad overview of contemporary psychology, including pertinent political issues, current trends in therapy and significant research programs.

The following individuals participated in the colloquium series during the 1975-76 and 1976-77 academic years:

Richard Cox, Ph.D., Chairman of the Dept. of Marriage, Family, Child Therapy at the United States International University in San Diego, CA.

Jean Holroyd, Ph.D., Ward Psychologist in Children's Inpatient Unit at Neuropsychiatric Institute, UCLA.

Bob Pavelsky, Ph.D., Director of Clinical Services at Pacific Counseling Center in Fullerton, CA.

Cliff Penner, Ph.D., Private Practice at Associated Psychological Services in Pasadena, CA.

Michael P. Volen, M.D., Clinical Medical Director of the UCLA Acupuncture Research Project.

Leon Oettinger, M.D., Private Practice, San Marino, CA.

William H. Miller, Ph.D., Assistant Professor of Medical Psychology, Department of Psychiatry, UCLA.

Nancy Miller, Ph.D., Neuropsychiatric Institute, UCLA.

Allan Malyon, Ph.D., Clinical Psychologist in the Pain Center at the City of Hope Hospital, Duarte, CA.

J. Takamine, M.D.

John Court, Ph.D., Professor of Psychology, Flinders University, South Australia.

Stanley Lindquist, Ph.D., Founding President, Link-Care Foundation, Fresno; Professor of Psychology, California State University, Fresno, CA.

Martin Shoemaker, Ph.D., Assertion Training Institute, North Hollywood, CA.

CURRICULUM

The School of Psychology has adopted the professional-scientist model as most appropriate to its purpose. This ideal is reflected in the curriculum.

Students may select a maximum of four full-time courses during the three quarters of scheduled classes, and may take part in directed reading projects during the summer. Two hour courses are considered to be only half of a full-time course. The graduate course of study is a sequence that normally spans a six-year period and should be thoroughly understood in terms of requirements and progression. The curriculum is divided into five parts: proseminar, general psychology, clinical psychology, theology-integration and dissertation.

Part I: Proseminar. The curriculum interests of undergraduate and graduate programs across the country are diverse, and it is often difficult to know

the precise range of academic readiness achieved by each new student group. To compensate for this fact each student is evaluated in 12 discrete areas of academic psychology during their first year in the program. These data-based areas include: psychology of cognition, comparative psychology, developmental psychology, history and systems of psychology, psychology of learning, psychology of motivation, psychology of perception, psychology of personality, philosophy of science, psychology of religion, physiological psychology, and social psychology.

During the academic year 12 proseminars are offered which correspond to these discrete areas of evaluation, and any student who discovers a deficit in preparation may enroll in the proseminar covering that specific area of psychology. In so doing the student is prepared for the continuing curriculum and comprehensive examination. This process is offered solely as an opportunity for students to assess their own academic preparation and improve their basic comprehension of major areas of psychology. Each proseminar is considered a four-hour general psychology elective.

Part II: General Psychology. The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered P 500-P 559 and P 590-P 600. Each student will complete a minimum of 60 quarter hours in general psychology and the following courses must be included:

P 537	Abnormal Psychology (4)
P 590	Statistics (4)
P 591	Introduction to Experimental Design (4)
P 592	Advanced Experimental Design (4)
P 593	Psychological Tests and Measurements (4)

The remaining 40 quarter hours may be selected from general electives and proseminar hours.

Part III: Clinical Psychology. The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical

experience. This sequence includes clinical course work, practicum placements and supervised field training in various approved settings throughout the area. Each student will complete a minimum of 128 quarter hours in clinical psychology and the following courses must be included:

P 560	Clinical Psychology A (5)
P 561	Clinical Psychology B (5)
P 562	Clinical Psychology C (5)
P 563	Clinical Psychology D (5)
P 564	Clinical Psychology E (5)
P 565	Clinical Psychology F (5)
P 579	Clerkship
P 579	Internship I
P 579	Internship II
P 580	Intrapersonal Integration

The remaining 12 quarter hours must be selected from elective clinical seminars.

Part IV: Theology-Integration. An exploration into the relationships between psychology and theology constitutes the essential uniqueness of the program. Each student will complete a minimum of 96 quarter hours in theology and integration. The following theology units which conform to the general requirements have been determined jointly by the School of Theology and the School of Psychology:

- Theology/Church history courses (7)
- Biblical studies courses (7)
- Language courses (3)
- Integration and elective courses (7)

With regard to the integration and elective courses, it is important to note that each student will include at least four integration seminars (P 581) among the seven courses required. Three other courses which are cross-listed between theology and psychology, or theology and missions, may be selected to meet this

requirement. These courses must have a definite theological perspective. The integration courses will typically occur in traditional class settings with joint supervision by a psychology and theology faculty member.

The entire program in theology-integration is individually designed for each student in consultation with an advisor from the School of Theology.

COURSE DESCRIPTIONS

For any course title including the word "seminar," either student or faculty may suggest areas for study. The particular topic covered is indicated on the student's transcript. A seminar may be repeated for credit as new areas of study are included. The unit credit for each course offering is listed at the end of the course description.

P 500 History and Systems of Psychology. An overview of the development of psychology as a scientific and service discipline. (4)

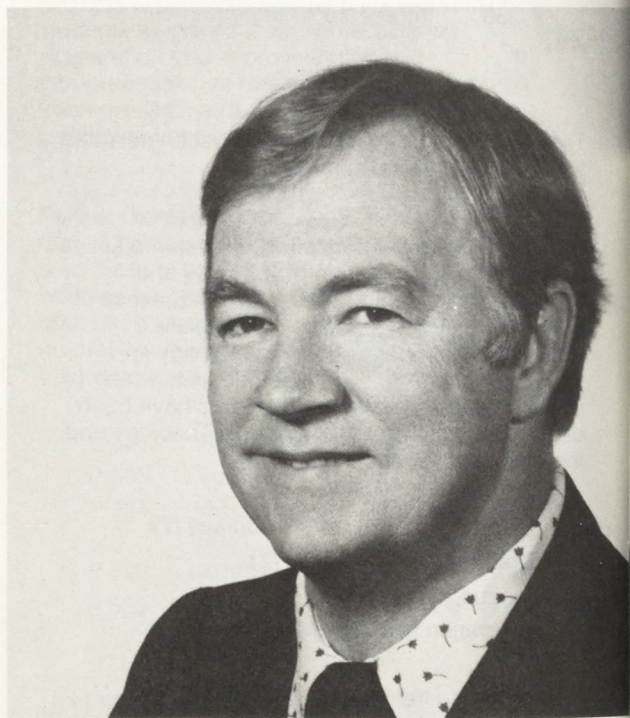
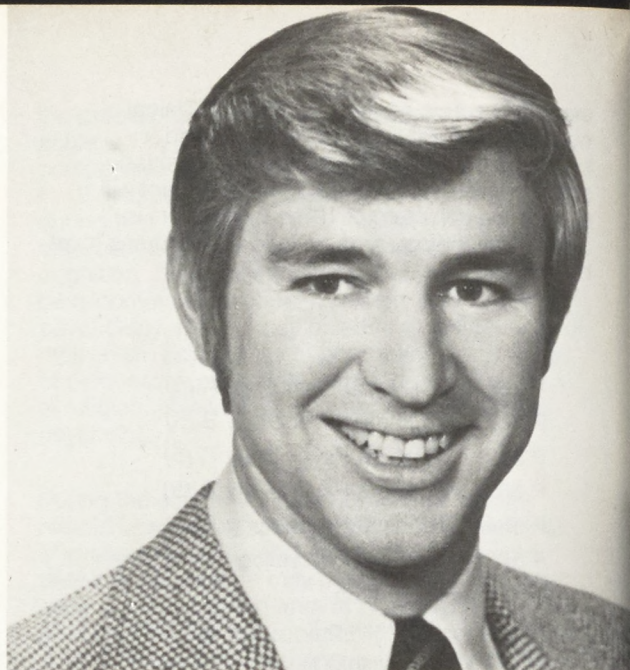
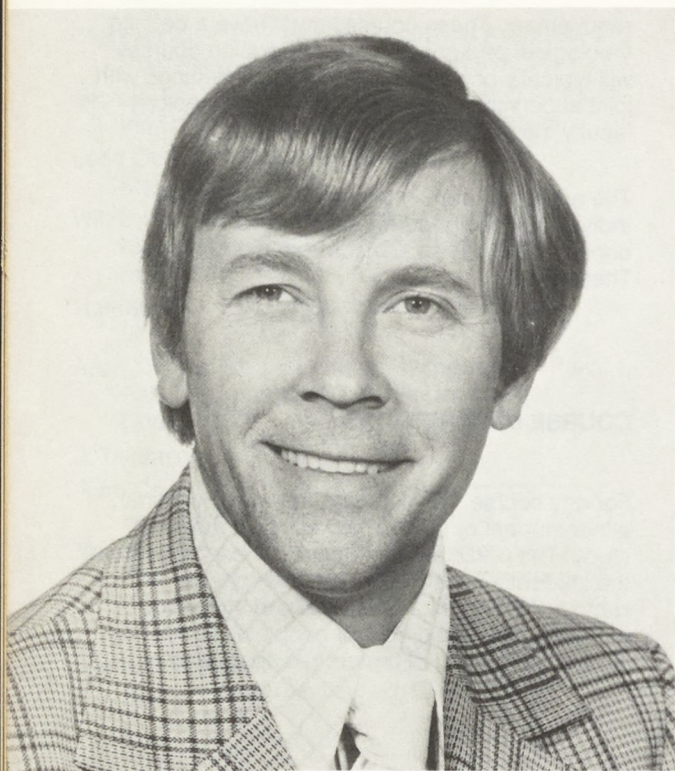
P 501 History of Psychology Seminar. Intensive treatment of specific topics on the history of psychology. Offered on demand. *Prerequisite:* P 500 or permission of the professor. (2)

P 502 Proseminar: History and Systems. (4)

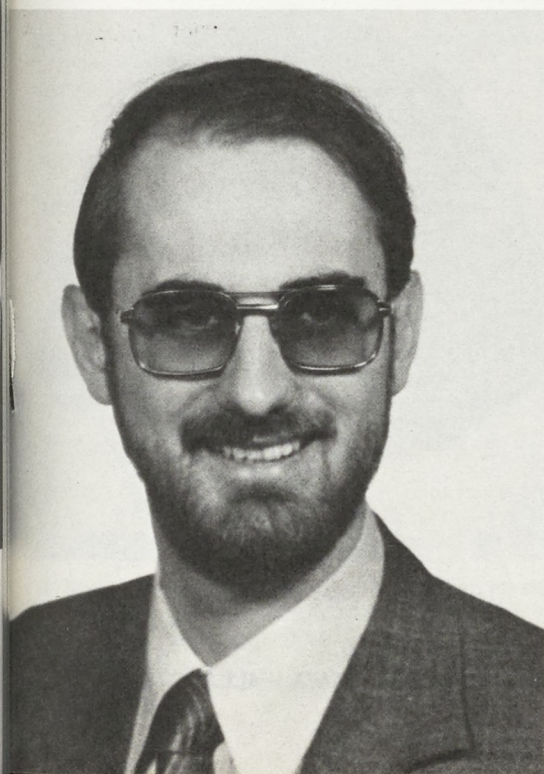
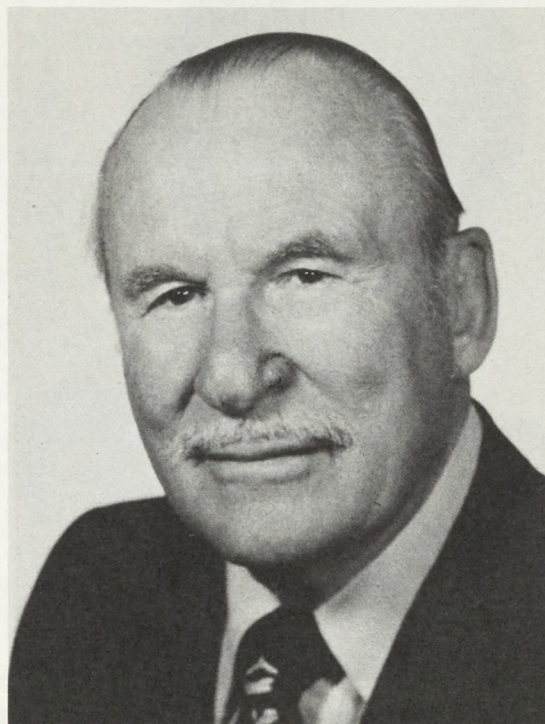
P 503 Introduction to Clinical Psychology and Integration. Course for entering students in which the profession of clinical psychology is considered. Emphasis on the integration of Christian theology and psychology. (4)

P 504 Philosophical Psychology. An overview of the philosophy of psychology. (4)

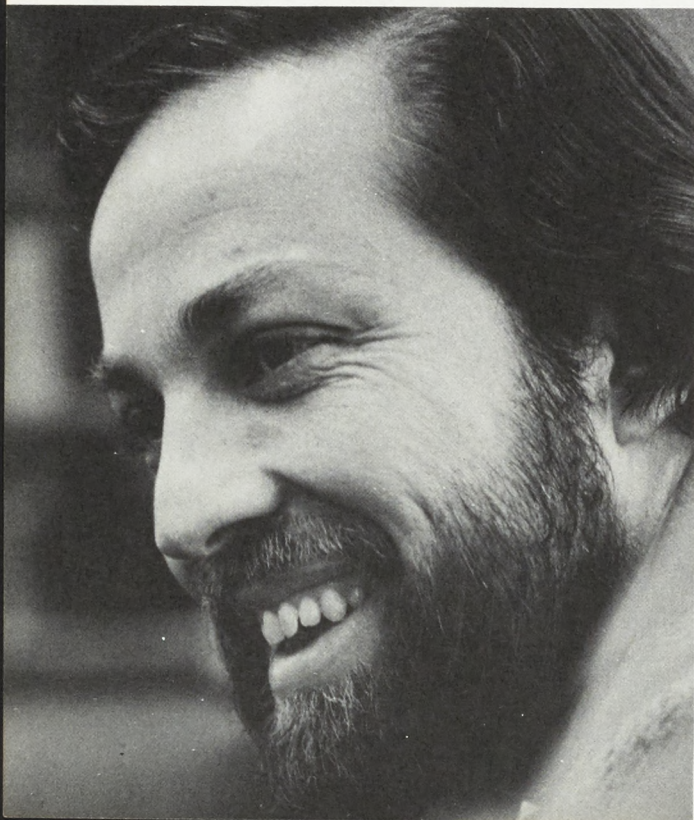
P 505 Philosophy of Science Seminar. An examination of the nature of formal languages, probability, inductive and deductive processes, the relationship between sciences and ethics, theology and philosophy. (2)



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*Clockwise from top left: SYLLING, TRAVIS,
MALONY, McLEMORE*



**Clockwise: WARREN,
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P 506 Proseminar: Philosophy of Science. Philosophical Psychology. (4)

P 509 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. Offered on demand. *Prerequisite: permission of professor.* (2)

P 510 Psychology of Learning. An overview of the major theories, concepts, issues, data and research methodologies of psychology and learning. (4)

P 511 Psychology of Learning Seminar. Intensive treatment of specific topics in the psychology of learning. *Prerequisite: P 510 or permission of professor.* (2)

P 512 Proseminar: Learning. (4)

P 514 Psychology of Motivation. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of motivation. (4)

P 515 Psychology of Motivation Seminar. Intensive treatment of specific topics in the psychology of motivation. *Prerequisite: P 514 or permission of professor.* (2)

P 516 Proseminar: Motivation. (4)

P 517 Psychology of Perception. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. (4)

P 518 Psychology of Perception Seminar. Intensive treatment of specific topics in the psychology of perception. *Prerequisite: P 517 or permission of professor.* (2)

P 519 Proseminar: Perception. (4)

P 520 Developmental Psychology. An overview of the major theories, concepts, issues, data and research methodologies of developmental psychology. The entire human life span is covered. (4)

P 521 Developmental Psychology Seminar. Intensive treatment of specific topics in developmental psychology. *Prerequisite: P 520 or permission of professor.* (2)

P 522-P 528 Proseminar: Developmental. (4)

P 530 Psychology of Personality. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of personality. (4)

P 531 Psychology of Personality Seminar. Intensive treatment of specific topics in the psychology of personality. *Prerequisite: P 530 or permission of professor.* (2)

P 532 Proseminar: Personality. (4)

P 534 Psychology of Religion. An overview. Includes beliefs concerning existence and the character of divine events, worship and ritualistic acts, conversion experiences, theological knowledge, etc. (4)

P 535 Psychology of Religion Seminar. Intensive treatment of specific topics in psychology of religion. *Prerequisite: P 530 and P 534 or permission of professor.* (2)

P 536 Proseminar: Psychology and Religion. (4)

P 537 Abnormal Psychology. An overview of the major theories, concepts, issues, data and research methodologies of abnormal psychology. *Prerequisite: P 530.* (4)

P 538 Abnormal Psychology Seminar. Intensive treatment of specific topics in abnormal psychology. *Prerequisite: P 530 and P 537.* (2)

P 539 Proseminar: Abnormal. (4)

P 540 Social Psychology. An overview of the major theories, issues, data and research methodologies of social psychology. (4)

P 541 Social Psychology Seminar. Intensive treatment of the specific topics in social psychology. *Prerequisite: P 540 or permission of professor.* (2)

P 542 Proseminar: Social. (4)

P 550 Physiological Psychology. An overview of the major theories, issues, data, and research methodologies of physiological psychology. (4)

P 551 Physiological Psychology Seminar. Intensive treatment of specific topics in physiological psychology. *Prerequisite: P 550 or permission of professor.* (2)

P 552 Proseminar: Physiological. (4)

P 554 Comparative Psychology. An overview of the major theories, concepts, issues, data and research methodologies of comparative psychology. (4)

P 555 Comparative Psychology Seminar. Intensive treatment of specific topics in comparative psychology. *Prerequisite: P 554 or permission of professor.* (2)

P 556 Proseminar: Comparative. (4)

P 557 Proseminar: Cognition. (4)

CLINICAL PSYCHOLOGY SEQUENCE (Psychology 560-565)

A problem solving approach is used in teaching the student the basic orientation and skills of the contemporary clinical psychologist. Each quarter students taking the clinical psychology sequence focus on a different target population with which the practicing clinical psychologist must often deal. Emphasis is placed upon the continuity between psychological assessment and psychological intervention, the faculty believing that those two processes are not separable in clinical psychology practice. Each student will see faculty members demonstrate a wide range of assessment tools and techniques. Each student will also observe faculty members model a wide range of interventions, e.g., psychoanalytic therapy, Rogerian psychotherapy, behavior therapy, crisis intervention, conjoint family therapy, teaching parents to be therapists of their own children, and consultation to churches and other community institutions. Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and intervention.

A different professor teaches the course each quarter. The professor and the students meet in class four hours each week. In addition, students have practicum assignments outside of class in which they deal with psychological problems in the real world. A functional approach is used with all case material. Students are presented with a wide range of problems and are then asked to search the clinical literature in order to find the most effective ways of assessing and solving these problems.

All students, regardless of their prior background, are required to take the six quarters in the clinical psychology sequence. These particular courses are to be taken in the order listed, with the final quarter to be completed no later than the spring quarter. The full sequence must be completed prior to beginning the second year of field training.

P 560 Clinical Psychology A. The students themselves constitute the target population. Includes training in the "therapeutic triad" in conjunction with students interviewing each other. *Fall (5)*

P 561 Clinical Psychology B. Children constitute the target population in this course. *Winter (5)*

P 562 Clinical Psychology C. Adolescents constitute the target population. *Spring (5)*

P 563 Clinical Psychology D. Adults constitute the target population in this quarter. *Fall (5)*

P 564 Clinical Psychology E. Families constitute the target population in this quarter. *Winter (5)*

P 565 Clinical Psychology F. Community agencies constitute the target population. Special emphasis on helping churches become delivery systems of psychological services. *Spring (5)*

P 567 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment. *Prerequisite: permission of professor. (2)*

P 568 Psychological Intervention Seminar. Intensive treatment of specific topics in psychotherapy or other forms of psychological intervention. *Prerequisite: permission of professor. (2)*

P 569 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. *Prerequisite: permission of professor. (2)*

P 570 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. *Prerequisite: permission of professor. (2)*

P 571 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. *Prerequisite: permission of professor. (2)*

P 578 Intern's Seminar. This year long seminar is required of all interns within the Psychological Center. The series covers many topics relevant to the clinical psychologist. (2-2-2-2)

P 579 Field Training. Students receive their first assignment to a field training agency between their third and fourth years. Assignments run July 1 through June 30 for 12 hours a week.

Three options are available for satisfying the field training requirement. The typical program will involve Option A. Choice of Options B and C will be determined in consultation with the student's faculty advisor and the director of clinical training. All options require that students complete 72 quarter hours of psychology at the graduate level before beginning the first year of field training.

Option A

First year (12 months—clerkship) taken at 12 hours per week (600 hours for the year) = 20 credits.

Second year (12 months—internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) = 32 credits.

Third year (12 months—internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) = 32 credits. Total 84

As a part of this option, a student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in 24 consecutive months or less. (This 1,500 hour requirement must be completed before the Ph.D. is granted.)

Option B

First year (12 months—clerkship) taken at 12 hours per week (600 hours for the year) = 20 credits.

Second year (12 months—internship) taken at a minimum of 30 hours per week (1,500 hours for the year) = 48 credits. Total 68

Under this option the student completes all requirements for the Ph.D. (except the third year of field training) by the end of the second year of field training. The student will then sign an agreement to serve at least a three-quarter time (1,500 hours) internship during the 12 month period which begins between July 1 and October 1 of the same year in which the student completes the second year of field training. This third year of field training must be arranged for and approved by the director of clinical training. Either the first plus the second year, or the third year of field training must be in a multidisciplinary setting.

Under Option B students may receive the Ph.D. at the end of their second year of field training, thereby serving their final year of supervised field training as a postdoctoral fellow. Option B permits graduates to qualify for licensing in California one year earlier than Option A. In order to complete the requirements necessary to graduate under this option, a student must be enrolled full time for four quarters a year from the beginning of the program.

Also, all research requirements must be met in less than the usual amount of time.

Note on graduation and commencement: A student may graduate at the end of any quarter after all requirements have been met. However, in order to participate in the June commencement exercises, a student must have 1) completed the clinical evaluation by the date specified under the clinical evaluation, 2) completed the dissertation and satisfied all library requirements in advance of the June commencement, and, if graduating under Options B or C, 3) the student must have signed a contract for a further year of internship as mentioned above and 4) the student must complete the first year of internship by June 30, immediately following commencement.

Option C

The basic benefits of Option C are the same as those of Option B. Option C should be available to students who enter the Graduate School of Psychology with previous graduate studies having been completed and with previous supervised field training and/or relevant professional experiences. Under this option the student completes *all* requirements for the Ph.D. (except the third year of internship) by the end of the second year of field training. As under Option B, the student will sign an agreement to serve at least a three-quarter time internship (1,500 hours) during the 12 month period which begins between July 1 and October 1 of the same year in which the student completes the second year of field training. The student then may receive the Ph.D. at the end of the *second* year of field training. The third year of field training must be arranged for and approved by the director of clinical training. Either the first plus the second year, or the third year of field training must be in a multidisciplinary setting.

Under Options B and C, 32 quarter hours of P 579 are waived for the Ph.D. The student's agreement for the third year of field training will state, however, that the issuing of academic transcripts and letters of recommendation from Fuller will be contingent upon the graduate successfully completing the third year of field training.

P 580 Intrapersonal Integration. All students participate in growth groups throughout the first two years in the school. The goal of this experience is increased awareness of one's impact on others. (0)

P 581 Integration Seminar. Quarterly, professors of psychology and theology jointly chair a seminar which deals with some aspect of the relationship between the two disciplines. *Four quarters of integration required.* (4)

P 582 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior, and professional integration. By permission of professor. *(Variable credit)*

P 590 Statistics. Concepts and techniques of analyzing and interpreting research data. *This is a required course* and should be taken in the fall quarter of the year by all first year students. (4)

P 591 Introduction to Experimental Design. Fundamentals of the application of the experimental method in the study of behavior. *A required course* for first year students in the winter quarter. *Prerequisite:* P 590. (4)

P 592 Advanced Experimental Design. Emphasis is placed on the discovery of a problem, individual work in planning, execution and reporting of an experimental investigation. *A required course* for first year students in the spring quarter. (4)

P 593 Psychological Tests and Measurements. An overview of the methodologies and concepts involved in the construction and use of assessment instruments. (4)

P 594 Seminar in Statistics. Intensive treatment of specific topics in statistics. *Prerequisites:* P 590-P 592 or permission of professor. (2)

P 595 Research Seminar. Intensive study of research methodologies. *Prerequisites:* P 590-P 592 or permission of professor. (2)

P 596 Individual Research Projects. Experimental field observations or survey research on a specific problem. *The doctoral dissertation does not fall under this course number;* however master's level projects should be registered under P 596. May be repeated for credit. *Prerequisites:* P 590-P 592 and permission of the sponsoring professor. *(Variable credit)*

P 600 Independent Readings. Special or advanced readings in areas not covered by other courses in the curriculum. The topic(s) covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. *Prerequisite:* Permission of sponsoring professor. *(Variable credit)*

P 800 Dissertation. The dissertation experience affords each student the opportunity to make a unique contribution to the field of psychology. The project constitutes the equivalent of a half year of full-time course work, and is typically completed during the last three years of the program. *(Minimum of 32 quarter hours)*¹

¹Although students register for dissertation credit throughout the graduate program, final credit is not reported until the dissertation has been accepted by the library.

CLINICAL TRAINING

The clinical training program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision making and at psychological interventions which are aimed at producing specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional "schools of psychotherapy" are deemphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:

- 1) Clinical psychology is a new field that is rapidly growing and changing.
- 2) A flexible training program which encourages questioning research and innovation provides the greatest benefits to the future demands of psychology and society.
- 3) A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take.
- 4) Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another.
- 5) Quality and breadth of experience are more important than the number of experiences.

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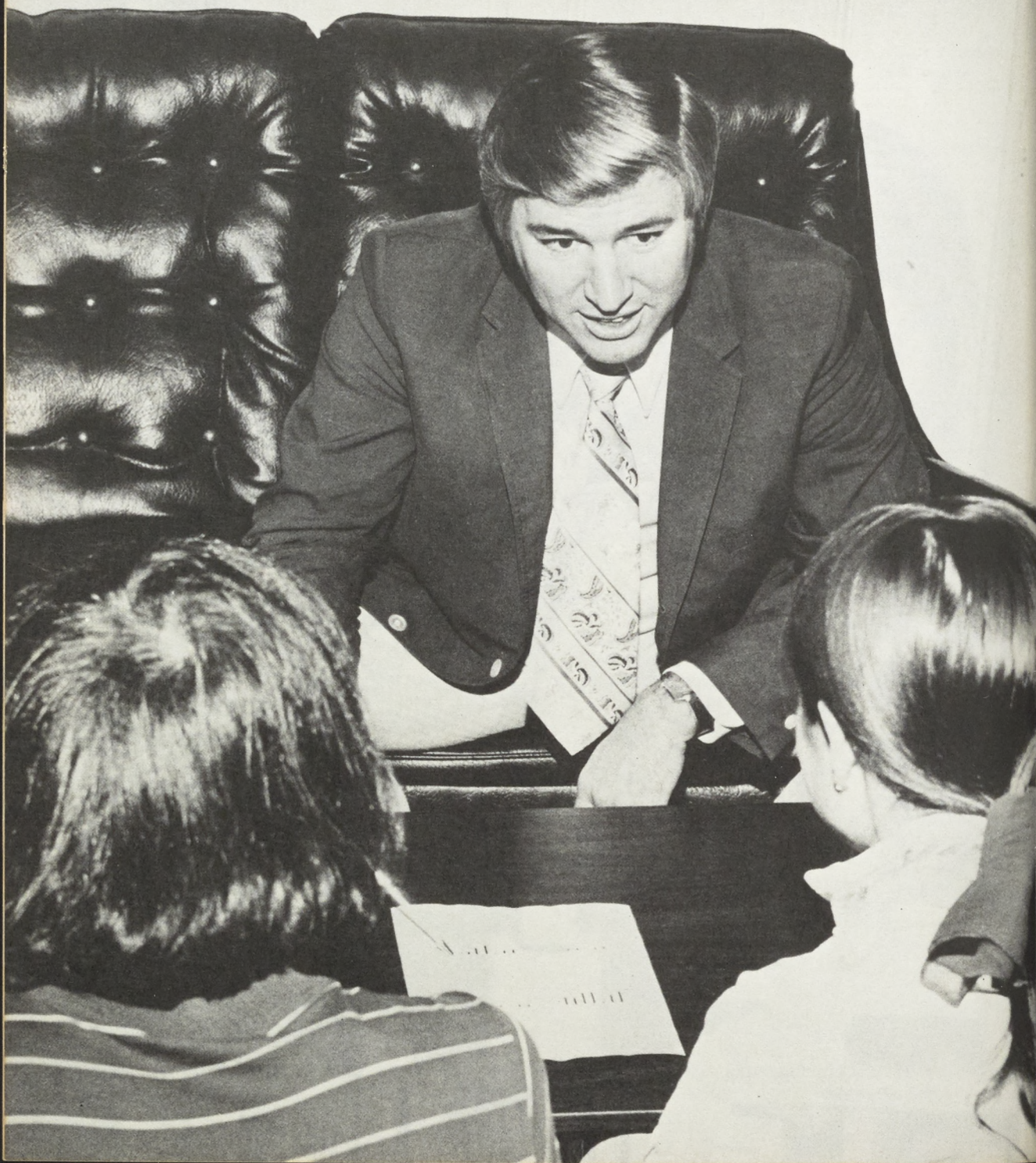
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6) No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.

TRAINING AND RESEARCH FACILITIES

The Psychological Center. Directed by Dr. Paul C. Clement, this Center is a novel institute which pursues three goals: 1) educating and training future clinical psychologists and related professionals to the highest levels of competence, 2) providing superior services to people of all ages who have emotional, developmental or psychological problems and 3) conducting research programs which will create and refine more effective ways of helping people cope with problems of living.

The Psychological Center will eventually provide training for approximately 75 doctoral students a year. There is a great need to increase the number of annual openings for internships in clinical psychology, and the center may become the largest such training base in the country. In addition, clinical psychology needs its own "training home" in order to accelerate its contributions to society, and the Psychological Center will provide such a base.

Too often the various health professions have engaged in competition rather than cooperation. An institute has been needed which explicitly promotes cooperation between disciplines. When fully developed, the Psychological Center will be such an institute.

Psychology is a relatively young science and profession, but it is now the most frequently chosen academic major in colleges and universities throughout the country. Psychology has produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which

encourage our future psychologists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Graduate School of Psychology began the expansion of the Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation.

Our faculty developed the basic plan for the Psychological Center many years ago, but the plan was not implemented until the doctoral program had achieved full academic and professional accreditation. During its first ten years, the school did establish three clinical facilities which are now under the umbrella of the Psychological Center:

The Pasadena Community Counseling Clinic (1964)

The Child Development Clinic (1968)
Community Consultation (1969)

The master plan for the Psychological Center includes over 20 clinics, day treatment programs, residential treatment facilities and havens for respite care. These components of the Psychological Center will serve people across the life span, from the cradle to the grave.

The Center has an unequalled opportunity to serve as a bridge between the secularly sponsored and the religiously sponsored human service institutions of the Los Angeles basin. In doing so we hope to provide a model worthy of imitation throughout the country.

The Psychological Center consists of the following clinics and services:

Services for Children. Mr. William Wallace is director of Services for Children. In that role he is responsible for all facilities which serve children from one through twelve years of age. He and his staff are in the process of developing a therapeutic nursery school, a therapeutic elementary school, homes for residential treatment and havens for respite care. These facilities will supplement those services currently provided by the Child Development Clinic.

Child Development Clinic. This clinic, directed by Dr. Allan P. Hess, provides professional services to the community, and clinical and research training for students. Many studies on child psychotherapy have been conducted at the clinic. Some of these have been funded by grants from the National Institute of Mental Health. In addition to direct services to children and their parents, the clinic's staff provides psychological consultation to teachers and other child care workers in the community. The building serving this clinic contains offices, group therapy rooms, observation rooms, a childrens therapy room and testing/interviewing rooms. One observation room contains three video recorders, three TV cameras, three TV monitors and additional electronic devices which are used to improve the quality of care provided at the clinic.

Services for Senior Adults. Dr. Paul Cameron is director of Services for Senior Adults. He and his staff are in the process of developing a day treatment program for aged persons, homes for residential treatment and havens for respite care. These facilities will complement the services which are being developed within the new Gerontology Clinic.

Gerontology Clinic. This clinic is the newest facility within the Psychological Center. Its major program during 1976-77 was aimed at assisting elderly persons who were victims of personal crimes in Pasadena. The Victim Assistance Program was a cooperative venture between the Gerontology Clinic, the Pasadena Police Department and the National Conference of Christians and Jews. The clinic is in the process of developing a wide range of outpatient services to the aged. One of the new kinds of services which was under development during the summer of 1977 was a home helpers service which would allow elderly individuals to maintain themselves in their own homes rather than having to be institutionalized.

Pasadena Community Counseling Clinic. This center is directed by Dr. Phyllis P. Hart and staffed by faculty members and students to serve the community in assessing and treating a wide variety of clients in the adolescent and adult age range and to furnish the school with clinical

training opportunities. The clinic's facility contains offices and rooms for assessment and psychotherapy and for conducting conferences and seminars. It also houses clinical biofeedback instruments.

Psychophysiological Laboratory. Dr. Archibald D. Hart directs his laboratory in a temporary separate building which houses the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems is studied in relation to such psychological factors as beliefs, attitudes and commitments. The equipment available for research includes a modern physiological polygraph and electroencephalograph, a multichannel instrumentation recorder, and a small computer with averaging and real-time features. The computer can be used as a terminal in a time sharing computer facility. A terminal to the Seminary's PDP11 computer is also available for student use at a nominal charge.

Students who are in the Graduate School of Psychology during the next ten years will have opportunity to share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for the Psychological Center. Most students will spend one of their three years of field training in the Psychological Center as well as engaging in course-related practicums in the Psychological Center during their first three years in the School of Psychology.

MAJOR COMPONENTS

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration and communication of information.

Experience in Research. The developing pattern of research training at Fuller involves three

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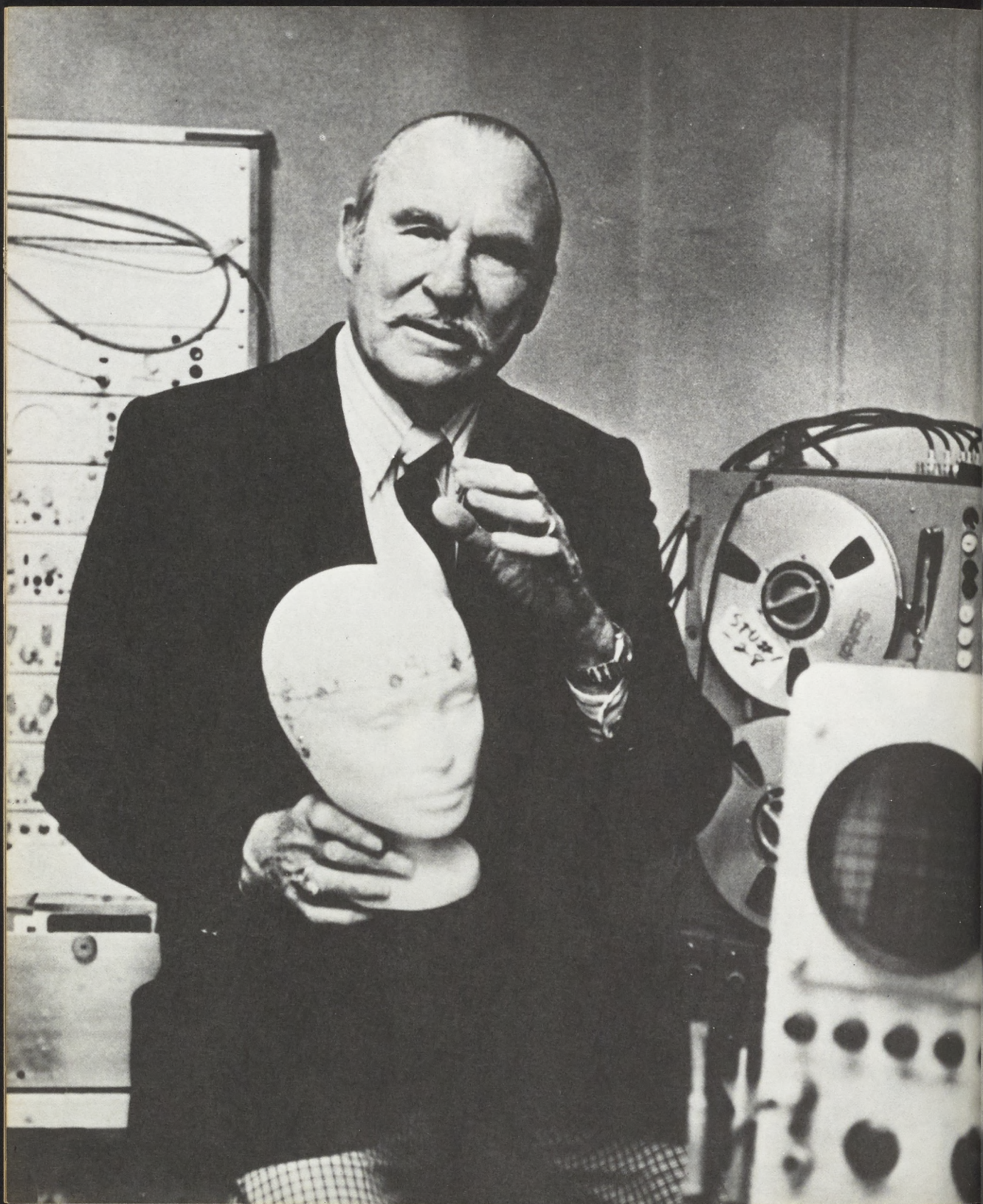
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overlapping learning processes. These include classroom instruction, apprenticeship and faculty modeling. First, a thorough program of classroom instruction is viewed as a necessary base for each student. In this connection, the student is involved during the first year in the basic sequence of statistics and experimental psychology. This introduction culminates in the planning and execution of a master's level research project. This project is completed under the close supervision of a faculty member and is considered as a research experience introductory to doctoral research.

Secondly, a basic notion of the training design requires the student to be involved continuously in research on an apprenticeship basis throughout the program. From as early in the program as possible the student works under the immediate supervision of a faculty member. During the first two years, the student becomes involved in the faculty member's own ongoing research program. Early in the third year, the student begins independent research—identifying a problem and performing various research operations. During the fourth year, a student is expected to complete a proposal for dissertation research, and the final three years are spent in the completion and writing of this project. Communication about research is kept at a high level during these years by a required weekly research seminar and by various small groups and teams with unique research interests.

Thirdly, the student is expected to benefit from faculty models while moving toward a career of inquiry. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the professional scientist.

The student who invests six years in the program at Fuller is expected to become a sensitive clinician and a competent researcher. Discoveries will hopefully be made in the laboratory which will greatly increase the effectiveness of the practice of psychology in the clinic.

Experiences in Psychological Assessment.

Upon graduation each student will have had exposure to several target groups. The student will have assessed children, adolescents, adults and

the aged. Cutting across these age groups, the student will have had assessment experiences with normals, inpatients, outpatients, the physically handicapped, the mentally defective, the economically and socially deprived, minority groups and other client populations that confront the clinical psychologist. In addition to acquiring experience with a large number of different target populations, the student will have been introduced to the major assessment techniques. These include observation and description of behavior, interviewing, individual and group testing, special techniques of assessment such as psychophysiological measures of autonomic reactivity, and any other techniques which seem to show promise of having usefulness in psychological assessment. Meaningful assessment is oriented toward clinical decision making.

Experiences in Psychological Intervention. The target groups for experiences in intervention are essentially those listed for experiences in assessment. Each student is exposed to several systems of individual and group treatment techniques. In addition to formal treatment techniques, the student has the opportunity to provide psychological consultation to such people as teachers, parents, ministers and probation officers.

Experiences Designed to Facilitate Personal Growth. In order to maximize the sensitivity of the future clinical psychologist, three formal programs are offered as part of the training:

1) During the first two years in the Graduate School of Psychology each student participates in growth groups where emphasis is placed on making the student aware of one's social stimulus impact on others (see P 580).

2) There is intensive clinical supervision of all work with a focus placed on the student's own personality as well as on the personality of the client.

3) Individual and/or group psychotherapy is arranged for students who need it. Need is normally determined by the student; however, if a faculty member feels that the student could not be an effective clinical psychologist without first receiving personal therapy, the faculty member can advise the student to obtain therapy.

COMPREHENSIVE EXAMINATION

One of the assumptions underlying Fuller's program is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, data, methods and theories of general psychology. Students are expected to reach a superior level of mastery. "Superior level" has been defined by the faculty as the ninetieth percentile. The Advanced Test in Psychology of the Graduate Record Examination (GRE) is the specific measure used.

All students must score 650 or higher on the Advanced Test in Psychology in order to pass the comprehensive examination.

This examination will be given on campus during the third week of September and the third week of December of each year. Students who took the Graduate Record Examination prior to admission to the program could submit their previous scores of 650 or higher as meeting the comprehensive examination requirement. Transcripts of such scores must be sent directly from the Educational Testing Service to the Dean, Graduate School of Psychology, Fuller Theological Seminary.

A student may take the examination at any of the on campus administrations or at a national testing center designated by the Educational Testing Service. The number of times a student may retake the examination is not limited. The student and advisor or major professor jointly determine when the student will take the Graduate Record Examination. Although the number of times which the examination may be taken is not fixed, any failing performance will be reviewed by the faculty. Repeated failures may lead to a faculty recommendation that the student terminate studies in the program.

Once a student has passed the comprehensive examination, courses may be substituted in clinical psychology toward meeting the 40 unit

elective requirement in general psychology. These courses must be over and above the required 128 quarter units in clinical psychology.

THE CLINICAL EVALUATION

The clinical evaluation is a sequence of events in which the student is given opportunity to demonstrate 1) clinical skills, 2) ability to deal with the ethical and legal problems which the student may have to face as a clinical psychologist, 3) familiarity with the contemporary literature in clinical psychology, 4) knowledge of the major psychological problems and issues confronting psychology today and 5) special interests and professional goals. The clinical evaluation normally will be taken early in the student's final year or late in the next to the last year.

In addition, this examination helps to prepare the student to pass the important postdoctoral examinations (e.g., a state licensing or certification examination, the diplomate examination of the American Board of Professional Psychology, etc.).

Each student's clinical examination will be conducted by the clinically qualified members of the dissertation committee plus at least one additional examiner who will be appointed by the director of clinical training. The specific form for the examination is constructed by the candidate and the committee, using the following guidelines:

1) A typewritten contract between the student and the committee, duly signed by all parties, specifying all elements of the evaluation must be submitted to the director of clinical training for approval no later than 12 months prior to the quarterly date set by the registrar on which the student must have completed all requirements for graduation.

2) This contract must be approved by the candidate, all members of the clinical evaluation committee and the director of clinical training.

3) The contract will specify at least one goal for each of the five target areas listed in the first paragraph.

4) For each of these goals the contract will describe the means of assessing mastery or achievement. The candidate and the committee must specify the precise assessment criteria and assessment devices to be employed for each area.

5) One goal which all candidates are to list is "to have carried out effective (helpful) psychological interventions with 10 individuals, couples, families, groups, community agencies or some combination of these categories for a total of 10 discrete cases."

6) The approved contract for the clinical examination must be completed no later than two weeks prior to the deadline set by the registrar for meeting all requirements for graduation in that quarter.

7) The examination committee must sign a statement indicating that all tasks specified in the contract have been completed and that the candidate has passed the clinical examination. This statement should be given to the director of clinical training.

CLINICAL FACILITIES FOR FIELD TRAINING

The institutions listed below are those which were directly engaged during 1976-77 in providing clinical experiences and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement with the Graduate School of Psychology so that they accept a fixed number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Atascadero State Hospital, Atascadero, California (APA approved internship). *One student*

Child Development Clinic, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. *Two students*

Children's Hospital, Los Angeles, California. *One student*

Community Consultation Service, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. *Two students*

Eastern Virginia Medical School, Norfolk, Virginia. *One student*

Harbor General Hospital, Torrance, California. *Four students for pre-internship field training*

Kennedy Child Study Center, Santa Monica, California (APA approved internship). *One student*

Los Angeles County-University of Southern California Medical Center, Los Angeles, California (APA approved internship). *Six students for preinternship field training and one student for internship*

Napa State Hospital, Imola, California (APA approved internship). *One student*

North Orange County Child Guidance Center, Fullerton, California. *One student*

Orange County Department of Mental Health, Santa Ana, California. *One student*

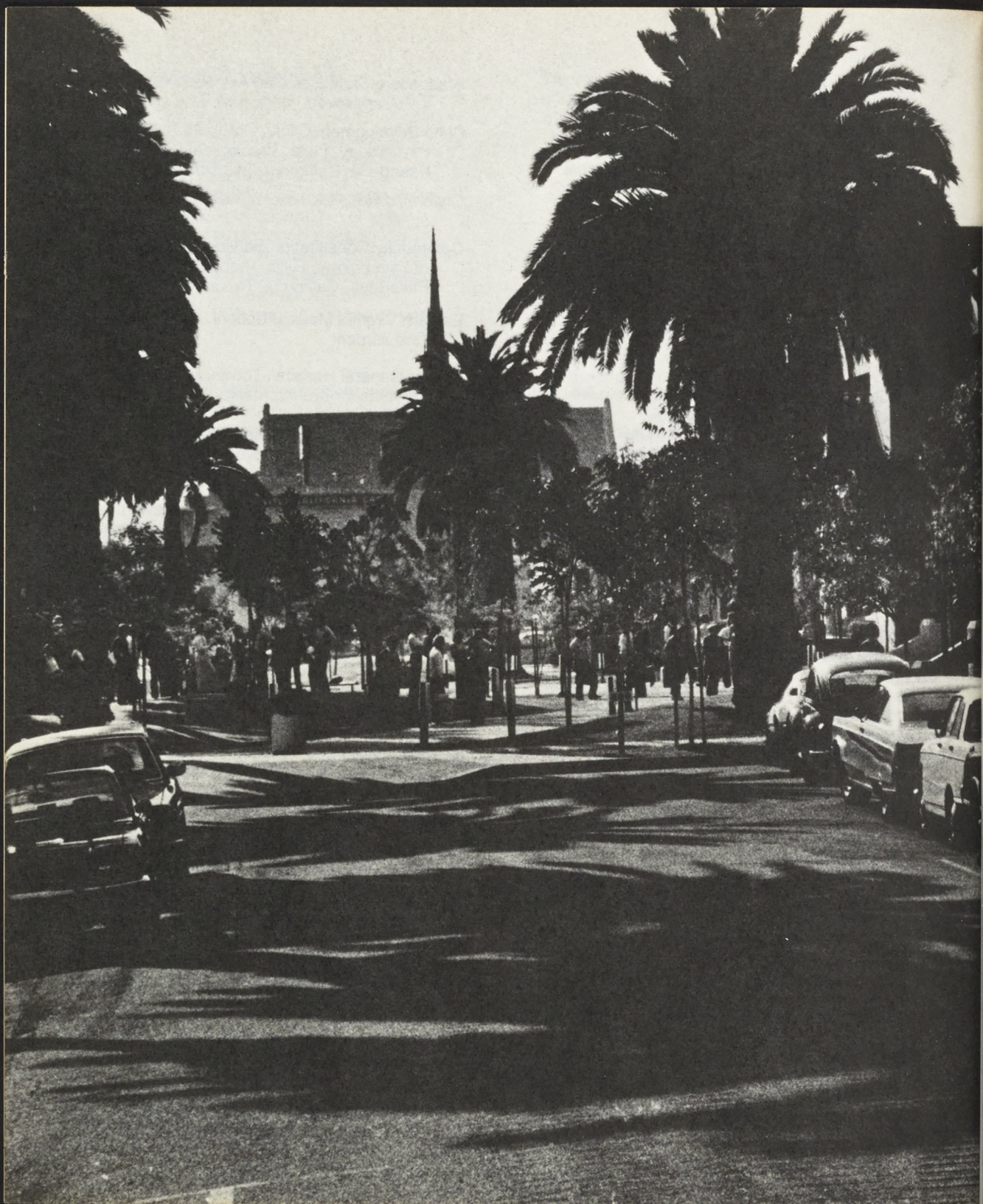
Pasadena Community Counseling Clinic, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. *Three students*

Patton State Hospital, Patton, California (APA approved internship). *One student*

San Fernando Valley Child Guidance Clinic, Van Nuys, California (APA approved internship). *One student*

University of California, Irvine, Irvine, California. *One student in preinternship field training*

Veterans Administration Hospital, Sepulveda, Sepulveda, California. *Two students in preinternship field training*



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Herbert J. Taylor, *Chairman Emeritus, Club Aluminum Products Company and Chairman, Christian Workers Foundation, Chicago, Illinois.*

Kenneth N. Taylor, *President, Tyndale House Publishers, Wheaton, Illinois.*

Paul J. Van Oss, *Director of Resource and Extension, World Vision International, Monrovia, California.*

C. Davis Weyerhaeuser, *Director, The Weyerhaeuser Company, Tacoma, Washington.*

FACULTY

Graduate School of Theology

Ray S. Anderson, B.S. South Dakota State University, B.D. Fuller Seminary, Ph.D. University of Edinburgh, *Assistant Dean of the School of Theology and Associate Professor of Theology and Ministries*.

José Arreguín, B.D. Berkeley Baptist Divinity School, M.Th. Southern California School of Theology, D.Th. University of Strasbourg, *Director of Hispanic Ministries and Associate Professor of Hispanic Studies*.

Glenn W. Barker, A.B., A.M. Wheaton College, Th.D. Harvard University, *Provost and Professor of Christian Origins*.

Robert K. Bower, B.S. Wayne State University, B.D. Northern Baptist Seminary, M.A., Ph.D. University of Chicago, *Professor of Practical Theology and Pastoral Counseling*.

James Bradley, B.A. Pasadena College, B.D. Fuller Seminary, Ph.D. University of Southern California, *Assistant Professor of Church History*.

Geoffrey Bromiley, M.A. Cambridge University, Ph.D., D.Litt., D.D. Edinburgh University, *Professor of Church History and Historical Theology*.

Colin Brown, B.A. University of Liverpool, B.D. University of London, M.A. University of Nottingham, Ph.D. University of Bristol, *Professor of Systematic Theology*.

Frederic Wm. Bush, B.A. University of Washington, B.D., Th.M. Fuller Seminary, M.A., Ph.D. Brandeis University, *Assistant Professor of Old Testament*.

James Daane, A.B. Calvin College, Th.B. Calvin Seminary, Th.D. Princeton Seminary, *Professor of Theology and Ministry*.

Daniel Payton Fuller, B.A. University of California at Berkeley, B.D., Th.M. Fuller Seminary, Th.D. Northern Baptist Seminary, D. Theol. University of Basel, *Professor of Hermeneutics*.

George A. Gay, B.A. University of Toronto, B.D., Th.M. Fuller Seminary, Ph.D. University of Manchester, *Associate Director of Hispanic Ministries and Assistant Professor of New Testament*.

Homer L. Goddard, B.A. University of Washington, B.D. Princeton Theological Seminary, Ph.D. University of Edinburgh, *Senior Professor of Lay Ministries*.

Donald Hagner, B.A. Northwestern University, B.D., Th.M. Fuller Seminary, Ph.D. University of Manchester, *Associate Professor of New Testament*.

Gloryanna Hees, B.A. California State University, M.Div., D.Min. Fuller Seminary, *Director of Education for Ministry*.

Roberta Hestenes, B.A. University of California at Santa Barbara, M.A. University of Washington, *Instructor in Communications and Educational Ministries*.

David Allan Hubbard, B.A. Westmont College, Ph.D. St. Andrews University, B.D., Th.M. Fuller Seminary, D.D. John Brown University, L.H.D. Rockford College, *President and Professor of Old Testament*.

Paul King Jewett, B.A. Wheaton College, Th.B., Th.M. Westminster Seminary, Ph.D. Harvard University, *Professor of Systematic Theology*.

George Eldon Ladd, Th.B. Gordon College, B.D., Ph.D. Harvard University, D.D. Gordon Divinity School, *Senior Professor of New Testament Theology and Exegesis*.

Clifford E. Larson, A.B. Redlands University, B.D. Eastern Baptist Seminary, Ph.D. University of Southern California, *Professor of Christian Education*.

William Sanford LaSor, B.A. University of Pennsylvania, M.A. Princeton University, Th.B., Th.M. Princeton Seminary, Ph.D. Dropsie College, Th.D. University of Southern California, *Senior Professor of Old Testament*.

Ralph P. Martin, B.A., M.A. University of Manchester, Ph.D. University of London, *Professor of New Testament*.

Robert P. Meyer, B.A. Stanford University, B.D., Th.M. Fuller Seminary, D. Theol. University of Basel, *Dean of the School of Theology and Professor of New Testament Interpretation*.

Robert B. Munger, B.A. University of California at Berkeley, M.Div. Princeton Seminary, D.D. Whitworth College, *Senior Professor of Evangelism and Church Strategy*.

William E. Pannell, B.A. Fort Wayne Bible College, D.D. Malone College, *Director of Black Ministries and Assistant Professor of Evangelism*.

Jack Bartlett Rogers, A.B. University of Nebraska, B.D., Th.M. Pittsburgh Seminary, Th.D. Free University of Amsterdam, *Professor of Philosophical Theology*.

Robert Newell Schaper, A.B., Ph.D. Bob Jones University, Th.M. Fuller Seminary, Th.D. Claremont School of Theology, *Dean of Students and Associate Professor of Practical Theology*.

Calvin Robert Schoonhoven, B.A. Wheaton College, B.D. Fuller Seminary, D. Theol. University of Basel, *Director of Library and Associate Professor of Biblical Interpretation*.

Lewis B. Smedes, A.B. Calvin College, B.D. Calvin Seminary, Th.D. Free University of Amsterdam, *Professor of Theology and Ethics*.

Russell P. Spittler, A.B. Florida Southern College, M.A. Wheaton College, B.D. Gordon-Conwell Seminary, Ph.D. Harvard University, *Assistant Dean of the School of Theology and Associate Professor of New Testament*.

Robert Tuttle, A.B. Duke University, B.D. Garrett Seminary, M.A. Wheaton Graduate School of Theology, Ph.D. University of Bristol, *Assistant Professor of Evangelism and Wesleyan Studies*.

John D. W. Watts, B.A. Mississippi College, Th.M. Baptist Bible Institute, Th.D. Southern Baptist Theological Seminary, *Associate Professor of Old Testament*.

Faculty Emeriti

F. Carlton Booth, B.A., Mus.D. Seattle Pacific College, *Professor Emeritus of Evangelism*.

Everett Falconer Harrison, B.A. University of Washington, M.A. Princeton University, Ph.D. University of Pennsylvania, Th.B. Princeton Seminary, Th.D. Dallas Seminary, *Professor Emeritus of New Testament*.

Part-Time Faculty

John E. Hartley, B.A. Greenville College, B.D. Asbury Theological Seminary, M.A., Ph.D. Brandeis University, *Assistant Professor in Old Testament*.

John Holland, B.A. Fellow of Juilliard Graduate School of Music, *Instructor in Communications*.

J. Melville White, B.A. Warner Pacific College, M.A. University of Portland, M.Div. Fuller Seminary, *Assistant Professor in Communications*.

Adjunct Faculty

Willard C. Ackles, B.A., M.Div., *Evangelism*.

Forrest E. Baird, B.A. M.Div., M.A., *Philosophy of Religion*.

Walter W. Becker, B.S., M.Div., Ph.D., *Counseling*.

Clifford R. Benzel, B.S., M.Div., *Counseling*.

James E. Berney, B.S., M.S., M.A., *Campus Ministries*.

David C. Bock, B.A., Ph.D., M.Div., *Counseling*.

Lynn E. Boliek, B.A., B.D., Th.D., *Theology*.

Ruth Ann Breuninger, B.Ed., M.A., M.Ed., D.Ed., *Educational Ministries*.

Edward E. Busch, B.A., M.Div., M.A., Ph.D., *Lutheran Church History*.

Donald P. Buteyn, B.A., B.D., *Evangelism*.

Paul L. Byer, B.A., *Campus Ministries*.

C. Samuel Calian, B.A., B.D., Ph.D., *Ethics*.

Paul A. Cedar, B.S., M.Div., D.Min., *Evangelism*.

Bruce R. Cook, B.S., M.S., *Communications*.

Gary W. Demarest, B.S., B.D., Th.M., D.D., *Field Education*.

David E. Dilworth, B.A., B.D., S.T.M., Th.D., *New Testament*.

Daniel L. Dunkelberger, B.S., M.S., *Communications*.

Marvin D. Erisman, B.S., M.Div., M.A., *Ethics*.

Paul W. Gaebelein, Jr., B.A., Ph.D., Ph.D., *Semitic Languages*.

David W. Gill, A.B., M.A., *Ethics*.

Thomas Gillespie, B.A., B.D., Ph.D., *New Testament*.

Darrell L. Guder, Ph.D., *Theology*.

Edward L. Hayes, B.A., Th.M., Ph.D., *Communications*.

Stephen A. Hayner, A.B., M.T.S., Th.M., *Old Testament*.

Howard J. Jamieson, B.A., B.D., M.A., Ph.D., *Old Testament*.

Jon Phillip Johnston, B.A., M.A., B.D., Ph.D., *Sociology of Religion*.

Samuel T. Kamaleson, B.V.Sc., M.Div., M.Th., S.T.D., D.D., *Evangelism*.

James F. Keith, Jr., A.B., M.A., *Urban Studies*.

Frank J. Kline, B.A., B.D., M.Th., Ed.D., *Evangelism*.

Paul E. Larsen, B.A., B.D., *Ministry*.

James Gary Larson, B.A., M.Div., *Children's Ministries*.

Terry Lindvall, B.A., M.Div., *Communications*.

George Mann, B.A., Th.M., *Methodist Polity*.

Elmer A. Martens, B.D., Ph.D., *Old Testament*.

Charles R. Miller, B.A., M.A., *Youth Ministry and Evangelism*.

Henry H. Mitchell, Sr., A.B., B.D., M.A., D.D., Th.D., *Preaching and Black Culture*.

Donn D. Moomaw, B.S., B.D., D.D., *Preaching*.

James H. Morrison, B.D., Th.M., *Presbyterian Polity*.

Edith M. Munger, B.A., M.A., M.S.W., Ph.D., *Counseling*.

James R. Oraker, B.A., B.D., Ph.D., *Counseling*.

Aahmes E. Overton, B.A., B.D., Ph.D., *Church History*.

Earl F. Palmer, A.B., M.Div., *Preaching and New Testament*.

Clifford L. Penner, B.A., Ph.D., *Counseling*.

Hughston R. Peyton, A.B., B.D., M.A., D.Min., *Presbyterian Programs*.

Bernard Ramm, A.B., B.D., M.A., Th.D., *Theology*.

Russ Reid, *Communication Media*.

Ian S. Rennie, B.A., M.A., Ph.D., *Church History*.

Earl L. Riley, B.A., B.D., M.A., Th.D., *Baptist Polity*.

Roger L. Robbenholt, B.A., M.A., M.Div., *United Church Polity*.

Henry A. Rodgers, A.B., B.D., Ph.D., *Greek and New Testament*.

Robert E. Ryland, B.A., M.Div., *Community Organization*.

Robert C. Screen, *Communication Media*.

Bruce Shelley, B.A., M.Div., Ph.D., *Church History*.

James A. Shelton, B.A., B.D., *Youth Ministries*.

George F. Sheffer, Jr., A.B., Th.M., *Urban Ministries*.

James Shepard, B.A., M.Div., *Educational Ministries*.

Vahe H. Simonian, B.A., B.D., D.Rel., Ph.D., *Preaching*.

Richard Spencer, B.A., B.D., Ph.D., *Ethics*.

David A. Stoop, A.B., M.A., *Educational Ministries*.

David M. Tamashiro, A.B., M.A., *Philosophy of Religion*.

William E. Thomson, Jr., B.S., J.D., *Ethics*.

Kenneth Van Wyk, B.A., B.D., Th.M., *Educational Ministries*.

Joseph R. Venema, B.S., B.D., Ph.D., *Counseling*.

Robin W. Wainwright, B.A., M.Div., Th.D., *Urban Studies*.

David H. Wallace, B.A., B.D., Th.M., Ph.D., *New Testament Theology*.

Cary N. Weisiger III, B.A., M.Div., D.D., *Evangelism*.

Donald Williams, A.B., B.D., Ph.D., *New Testament*.

Joy Wilt, B.A., M.A., *Children's Ministries*.

Sherwood E. Wirt, B.A., B.D., Ph.D., *Journalism*.

George O. Wood, B.A., B.D., D.Th.P., *Preaching*.

Robert L. Young, B.S.C., M.A., Ph.D., *Counseling*.

Visiting Faculty

Butrus Abd-al-Malik, Th.M. Princeton Seminary, M.A., Ph.D., Princeton University, D.D. Westminster College, L.L.D. Ricker College, *Middle Eastern Studies*.

Clifford V. Anderson, B.S. George Williams College, B.D. Bethel Theological Seminary, M.A. University of Minnesota, Ed.D. Columbia University, *Educational Ministries*.

Richard A. Baer, Jr., A.B. Syracuse University, B.D. Princeton Theological Seminary, Ph.D. Harvard University, *Ethics*.

Laura I. Crowell, B.A. University of South Dakota, M.A., Ph.D., University of Iowa, *Speech*.

Robert O. Fife, A.B. Johnson Bible College, B.D. School of Religion, Butler University, Ph.D. Indiana University, *American Church History*.

James Gus Kallas, Jr., B.A. St. Olaf College, B.Th. Luther Seminary, M.A. Alliance Française, Ph.D. University of Southern California, *New Testament*.

Eugene M. Klaaren, A.B., Hope College, M.A. Emory University, B.D. Western Theological Seminary, Ph.D. Harvard University, *Systematic Theology*.

George W. Morrel, B.A. University of the South, B.D., S.T.M. Church Divinity School of the Pacific, Th.D. Pacific School of Religion, *Church History*.

Moises Silva, B.A. Bob Jones University, B.D., Th.M. Westminster Theological Seminary, Ph.D. University of Manchester, *New Testament*.

Frederick Sontag, B.A. Stanford University, M.A., Ph.D. Yale University, LL.D. College of Idaho, *Philosophy of Religion*.

Leonard John Trinterud, A.B. University of Washington, B.D., Th.M., Princeton Theological Seminary, Th.D. University of Lund, *American Presbyterian History*.

George Vandervelde, B.A., B.D., Calvin College, Th.D. Free University of Amsterdam, *Theology*.

William W. Wells III, B.A. Wheaton College, B.D. Trinity Evangelical Divinity School, Ph.D. Syracuse University, *Church History*.

William C. Williams, A.B., M.A. Central Bible College, M.A., Ph.D., New York University, *Old Testament*.

Teaching Fellows

Beverly Hynes Barber, B.S., *Field Education*.

Marilyn Boeke, B.A., M.Div., *French*.

Larry S. Burroughs, B.A., *German*.

Johnston H. Calhoun, B.A., B.D., *Field Education*.

Gene Carpenter, B.A., M.Div., *Hebrew*.

Dan Gallup, B.A., M.Div., *Greek*.

Dulcie Gannet, B.A., M.Div., *Greek*.

Robert S. Goffigon, B.A., *Hebrew*.

Stephen J. Hoogerbrugge, B.A., M.Div., *Field Education*.

Eric Jacobsen, B.A., M.Div., *Greek*.

David P. Johnson, B.A., *Greek*.

Ronald J. Kernaghan, B.A., M.A., *Theological Research & Writing*.

David Kiefer, A.B., M.A., M.Div., *Greek*.

Michael Kopesec, A.B., M.Div., *Rapid Greek Reading*.

Lynn A. Losie, B.S., M.Div., *Greek*.

Robert R. Marshall, B.S., M.Div., *Field Education*.

Terry McGonigal, B.A., M.Div., *Greek*.

Timothy M. Powell, B.A., *Hebrew*.

Thomas Provence, B.A., M.Div., *Greek*.

Allan Selander, B.A., M.Div., *Greek*.

Stanley D. Slade, B.A., M.A., *Theological Research & Writing*.

Raymond L. Towne, B.A., *Latin*.

Dawn Waring, B.S., M.A., *Hebrew*.

Lyla White, B.A., *Communications*.

David A. Worth, B.A., M.Div., *Field Education*.

School of World Mission

Dean Gilliland, B.A. Houghton College, B.D. Evangelical Seminary, Th.M. Princeton Seminary, Ph.D. Hartford Seminary, *Interim Director of the Cross-Cultural Studies Program and Assistant Professor of Contextualized Theology*.

Arthur F. Glasser, C.E. Cornell University, B.D. Faith Seminary, S.T.M. Union Seminary, D.D. Covenant College and Seminary, *Dean and Associate Professor of Theology, Mission and East Asian Studies*.

Paul G. Hiebert, B.A. Tabor College, M.A. Mennonite Seminary, M.A., Ph.D. University of Minnesota, *Associate Professor of Anthropology and South Asian Studies*.

Charles H. Kraft, B.A. Wheaton College, B.D. Ashland Seminary, Ph.D. Hartford Seminary Foundation, *Professor of Missionary Anthropology and African Studies*.

Donald A. McGavran, B.A., D.D. Butler University, B.D. Yale Divinity School, M.A. College of Missions, Ph.D. Columbia University, D.Litt. Phillip University, D. Litt. Fuller Seminary, *Dean Emeritus and Senior Professor of Mission, Church Growth and South Asian Studies*.

Alan R. Tippett, L.Th. Melbourne College of Divinity, M.A. American University, Ph.D. University of Oregon, *Senior Professor of Anthropology and Oceanic Studies*.

C. Peter Wagner, B.S. Rutgers University, M.Div., M.A. Fuller Seminary, Th.M. Princeton Seminary, Ph.D. University of Southern California, *Associate Professor of Church Growth*.

Part-Time Faculty

J. Edwin Orr, M.A. Northwestern University, Th.D. Northern Baptist Seminary, D.Phil. Oxford University, D.Th. Serampore University, D.D. University of South Africa, Ed.D. University of California at Los Angeles, *Professor of History of Awakenings and Dynamic of Missions.*

Adjunct Faculty

Betty Sue Brewster, B.R.E., M.A., Ph.D., *Language and Culture Learning.*

Thomas Brewster, B.S., M.A., Ph.D., *Language and Culture Learning.*

Edward Dayton, B.S., M.Div., *Mission Strategy.*

Benjamin F. Elson, Jr., B.A., Ph.D., *Linguistics and Bible Translation.*

David Fraser, B.A. in B.E., A.B., A.M., M.Div., *Sociology of Religion.*

Fredric Holland, B.R.E., B.A., Th.B., M.R.E., *Theological Education by Extension.*

Lloyd E. Kwast, B.D., M.R.E., M.A., D.Miss., *Church Growth and Mission Strategy.*

Charles Mellis, A.A., M.A., *Historical Development of the Christian Movement.*

Kenneth Nolin, B.A., B.D., M.A., Ph.D., *Islamic & Near Eastern Studies.*

Lars Wilhelmson, B.A., M.Div., D.Min., *Theology of Mission.*

Ralph D. Winter, B.S., M.A., Ph.D., B.D., *Historical Development of the Christian Movement.*

John Wimber, B.A., *American Church Growth.*

Visiting Faculty

R. Pierce Beaver, A.B., M.A., Oberlin College, Ph.D. Cornell University, *Historiography and American Mission History.*

Orlando E. Costas, B.A., Inter American University of Puerto Rico, M.A., Winona Lake School of Theology, M.Div., Garrett Theological Seminary, D.Theol., Free University of Amsterdam, *Contextualized Theology.*

School of Psychology

Paul Cameron, B.A. Los Angeles Pacific College, M.A. Los Angeles State College, Ph.D. University of Colorado, *Director of Services for Senior Adults and Associate Professor of Psychology.*

Paul C. Clement, B.S., B.A. University of Washington, M.A. Pepperdine University, Ph.D. University of Utah, *Director of the Psychological Center and Professor of Psychology.*

Archibald Daniel Hart, B.Sc., University of South Africa, M.Sc., Ph.D. University of Natal, *Director of Clinical Training and Psychophysiological Laboratory and Associate Professor of Psychology.*

Phyllis P. Hart, B.A., M.A., Ph.D., Northwestern University, *Director of the Pasadena Community Counseling Clinic and Assistant Professor of Psychology.*

Henry Newton Malony, A.B. Birmingham-Southern College, M.A., Ph.D. George Peabody College, M.Div. Yale Divinity School, *Acting Director of Integration and Professor of Psychology.*

Clinton Whitfield McLemore, B.A. Adelphi University, Ph.D. University of Southern California, *Associate Professor of Psychology.*

Adrin C. Sylling, A.B. Concordia College, M.S.W. University of Minnesota, D.Phil. University of South Africa, *Associate Professor of Psychiatric Social Work.*

Lee Edward Travis, B.A., M.A., Ph.D. State University of Iowa, *Dean Emeritus, Graduate School of Psychology and Distinguished Professor of Psychology.*

Hendrika Vande Kemp, B.A. Hope College, M.S., Ph.D. University of Massachusetts, *Assistant Professor of Psychology.*

William Wallace, B.A. San Fernando Valley State College, M.Div., Church Divinity School of the Pacific, M.A., Ph.D. George Peabody College for Teachers, *Director of Children's Services and Assistant Professor of Psychology.*

Neil Clark Warren, B.A., Pepperdine University, B.D. Princeton Theological Seminary, Ph.D. University of Chicago, *Dean, Graduate School of Psychology and Associate Professor of Psychology.*

Part-Time Faculty

James A. Oakland, B.A. Seattle Pacific College, Ph.D. University of Washington, Associate Professor of Psychology.

Adjunct Faculty

James O. Laughrun, A.B., M.A., Ph.D., Psychology.

Thomas R. Leicht, B.S., M.D., Psychology.

Michael P. Maloney, M.S., M.A., Ph.D., Psychology.

Leon Oettinger, B.S., M.D., Psychology.

James Donald Thomas, B.A., M.D., Psychology.

Allen P. Webb, A.A., B.A., Ph.D., Psychology.

Visiting Faculty

John G. Finch, B.D. Serampore College, M.A. Calcutta University, Ph.D. Drew University, Psychology.

Charles J. Wallace, B.A. Loyola University of Los Angeles, Ph.D. University of California, Los Angeles, Psychology.

ADMINISTRATIVE OFFICES

General Administration

Office of the President

David Allan Hubbard, President

Inez T. Smith, Administrative Assistant to the President

Richard D. Curley, Secretary of the Board of Trustees, Assistant to the President

Vera Wils, Secretary to the Assistant to the President

Office of the Provost

Glenn W. Barker, Provost

Marion Matweyiw, Secretary to the Provost

Walter C. Wright, Jr., Coordinator of Academic Research and Planning

Development Office

Frederick W. Mintz, Director of Development

Dorothy Toews, Administrative Assistant to the Director of Development

Pat Wight, Records/Research Assistant

Larry E. Burr, Associate Director of Development and Director of Church Relations

George F. Ford, Associate Director of Church Relations

Joan Warner, Program Assistant, Church Relations

Kirby J. Taylor, Director of Planned Giving

Mary Honderich Tregenza, Director of Publications and Information Services

Doris Nehrbass, Publications Assistant

Betsy Burroughs, Production Assistant

Peggy Perry, Director of Alumnae Affairs and Student Recruitment

Business Office

H. Lee Merritt, Director of Business Affairs

Lillian Griffith, Secretary to Director of Business Affairs

Andy Cole, Superintendent of Educational Plant

Daniel DeJong, Director of Seminary Bookstore

Kjersti Shoemaker, Administrative Assistant to Director of Seminary Bookstore

Marie Marcus, Director of Student Housing

Elmer Natzke, Superintendent of Housing Facilities

Brian Ruttencutter, Senior Accountant

Gerald J. Howard, Payroll Coordinator

William Roberts, Coordinator of Computer Services

Office of the Dean of Students

Robert N. Schaper, *Dean of Students*

Joy Taylor, *Secretary to Dean of Students*

Admissions and Records Office

Cecil M. Robeck, Jr., *Director of Admissions and Records*

Ann Lausch, *Secretary to the Director of Admissions and Records*

Mary E. Lansing, *Registrar*

Elizabeth Patterson, *Coordinator of Women's Concerns*

Janice Lane, *Coordinator of Admissions*

Library

Calvin R. Schoonhoven, *Director of Library*

George Stempera, *Cataloging Librarian*

Christine Jewett, *Reference Librarian*

Lura Stockett, *Circulation Librarian*

Thomas Gilbert, *Assistant Librarian*

School of Theology

Robert P. Meye, *Dean*

Kathleen Van Doren, *Secretary to the Dean*

Wesley Balda, *Assistant to the Dean*

Russell Spittler, *Assistant Dean for Academic Programs*

Ray S. Anderson, *Assistant Dean for Extended Ministries*

José Arreguín, *Director of Hispanic Ministries*

George Gay, *Associate Director of Hispanic Ministries*

David Mark, *Research Assistant, Hispanic Ministries*

Gloryanna Hees, *Director of Field Education and Placement*

Joan Stock, *Assistant Director of Field Education*

Alvin S. Jepson, *Director of Continuing Education*

Mary Jane Inouye, *Program Assistant, Continuing Education*

William E. Pannell, *Director of Black Ministries*

Leonard Lovett, *Associate Director of Black Ministries*

Claudia Keene, *Administrative Assistant, Extension Ministries*

School of World Mission

Arthur F. Glasser, *Dean*

Glenn J. Schwartz, *Administrative Assistant to the Dean*

Dean Gilliland, *Interim Director of Cross-Cultural Studies Program*

Alvin Martin, *Director of In-Service Mission Research Program*

Judith Kunkel, *Coordinator of Admissions*

School of Psychology

Neil Clark Warren, *Dean*

Margaret Frederickson, *Administrative Assistant to the Dean*

Paul W. Clement, *Director of the Psychological Center*

Jennean Welsh, *Secretary to Director of the Psychological Center*

Archibald Daniel Hart, *Director of Clinical Training*

H. Newton Malony, Jr., *Acting Director of Integration*

Clinton W. McLemore, *Director of Internship Training, the Psychological Center*

Paul Cameron, *Director of Senior Adult Services, the Psychological Center*

Phyllis G. Hart, *Director of Pasadena Community Counseling Clinic*

Allan Hess, *Acting Director of Child Development Clinic*

William L. Wallace, *Director of Children's Services, the Psychological Center*

Appendices

STUDENT STATISTICS

Fuller Seminary trains and counsels its students to return to the denomination that nurtured them. Experience has shown that many students who enter Seminary without denominational affiliation are encouraged during their Seminary days to align with a denomination.

Denominational distinctives, such as church government, are dealt with by pastors who represent the larger communions. Furthermore, the Seminary faculty comprises such a cross section of church affiliation that most of the greater traditions of the Church are represented. The student body at Fuller is composed of men and women from more than 70 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

From within its commitment to evangelical Christianity, Fuller Seminary seeks to serve the Church of Jesus Christ throughout the world and to prepare men and women who hold the truth of Christ in the spirit of Christ.

ENROLLMENT SPRING 1977

School of Theology

M.Div.	588
M.A.	231
D.Min.	250
Th.M.	5
Ph.D.	33
Special	53
<i>Total, Pasadena Campus</i>	<i>1,160</i>

Eastern Washington Extension	20
Seattle Extension	40
Bay Area Extension	32
Fresno Extension	10

Los Angeles Extension	25
Extension of the Rockies	23
Santa Barbara-Ventura Extension	10
<i>Total, Extension Program</i>	<i>160</i>

Total, School of Theology 1,320

School of World Mission

M.A. Candidates	26
M.A. (Missiology)	48
D.Miss.	21
Th.M.	23
Ph.D. (Missiology)	2
Special	9
Total, School of World Mission	129

Graduate School of Psychology

Ph.D.	110
Total, School of Psychology	110

TOTAL ENROLLMENT 1,559

DENOMINATIONS REPRESENTED SPRING 1977

The following denominations were represented by five or more students:

American Baptist Convention
 American Lutheran
 Anglican
 Assemblies of God
 Baptist General Conference
 Christian Church
 Christian Reformed
 Christian & Missionary Alliance
 Church of Christ
 Church of God
 Conservative Baptist Association
 Conservative Congregational Christian Conference
 Episcopal
 Evangelical Covenant
 Evangelical Free
 Free Methodist

Friends
 Foursquare
 Independent
 Lutheran Church in America
 Lutheran Church Missouri Synod
 National Baptist Convention
 Nazarene
 Presbyterian Church in United States
 Reformed Church of America
 Southern Baptist
 United Church of Christ
 United Methodist
 United Presbyterian Church in U.S.A.
 Over 40 others, represented by at least one student.

Official denominational representatives and advisors:

Presbyterian

Robert B. Munger
 Gloryanna Hees

Baptist

Clifford Larson

Assemblies of God

Russell Spittler
 Cecil M. Robeck, Jr.

Methodist

Robert Tuttle

Evangelical Covenant

J. Melville White

Christian Reformed Church

Lewis Smedes
 James Daane

Anglican

Geoffrey Bromiley

Episcopal

Robert Schaper

Evangelical Free

Ray S. Anderson

Other representatives to be arranged as needed.

ALUMNI/AE ASSOCIATION

More than 2,200 graduates of Fuller Seminary serve in leadership positions in every state and in over 45 foreign countries, in over 70 denominations. They minister in churches, counseling centers, mission agencies and academic institutions.

ALUMNI/AE ASSOCIATION CABINET 1977-78

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James Bell, Ph.D. '70, Psychologist, Downey and Monrovia, CA

Marilyn Boeke, M.Div. '77, *Representative*, Class of 1977, Pasadena, CA

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Jon Glover, M.Div. '69, Pastor, Valley Park Baptist Church, Sepulveda, CA

Jack Goffigon, B.D. '53, Pastor, Christian Fellowship, San Pedro, CA

Frank Jackson, M.Div. '76, Interim Pastor, Faith Presbyterian Church, Los Angeles, CA

Sue Crane Ludes, M.A. '74, Educational Associate, Community Presbyterian Church, Ventura, CA

Charlie Mellis, M.A. '75, Director, Summer Institute of International Studies, Fullerton, CA

Barry Moller, M.Div. '72, Assistant Pastor, Community Presbyterian Church, Ventura, CA

Artie Poe, M.A. '76, Pastor, House of Prayer, Church of God in Christ, Wilmington, CA

Sheldon Sawatsky, M.A. '70, Field Missionary, General Conference of the Mennonite Church, Taiwan

Area Representatives

Wayne Anderson, B.D. '66, Pastor, Westgate Church, Weston, MA

Bob Cahill, M.Div. '62, Pastor, Judson Baptist Church, Salem, OR

Jim Christianson, M.Div. '71, Pastor, Trinity United Presbyterian Church, Seattle, WA

John Piper, B.D. '71, Assistant Professor of Biblical Studies, Bethel College, St. Paul, MN

Hoover Wong, D.Min. '75, Pastor, Chinese Christian Union Church, Chicago, IL

COMMUNICATING WITH THE SEMINARY

<i>Mailing Address</i>	Fuller Theological Seminary 135 North Oakland Avenue Pasadena, California 91101 Cable FULLSEM	<i>Telephone Number</i>	<i>Area Code 213</i> 449-1745 and 684-2520
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Correspondence with the Seminary will be expedited if the initial communication is directed to the following officers:

<i>Admission to School of Theology</i>	Director of Admissions
<i>Admission to School of World Mission</i>	Director of Admissions
<i>Admission to School of Psychology</i>	Director of Admissions
<i>Financial Aid</i>	Dean of Students
<i>Faculty Personnel and Curriculum</i>	Provost
<i>Transcripts</i>	Registrar
<i>Business Affairs and Student Accounts</i>	Director of Business Affairs
<i>Student Housing</i>	Director of Student Housing
<i>Employment Opportunities</i>	Director of Student Housing
<i>Gifts and Bequests</i>	Director of Planned Giving
<i>Annuities and Trusts</i>	Director of Planned Giving
<i>Alumni/ae Affairs</i>	Director of Alumni/ae Affairs
<i>Public Relations</i>	Director of Development

AN INVESTMENT OPPORTUNITY

The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of their education: substantial sums are sought annually by the Seminary to make up the difference between what the seminarian pays and the actual cost of education.

There are many ways in which one can give to Fuller Seminary. Appreciated securities or property and life insurance may be given to the Seminary with a considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate tax savings to a donor.

Investments in the lives of men and women who

are training for Christian service at Fuller Theological Seminary may also be made through the arrangement of leaving funds for this purpose in one's will. The legal form of bequest for Fuller Theological Seminary should read as follows:

I give, devise and bequeath to Fuller Theological Seminary, a corporation, located at Pasadena, California, the sum of \$ (or property herein described) to be used by its board of trustees as it may deem advisable for the benefit of Fuller Theological Seminary.

For further information regarding ways of giving to Fuller Seminary, please address your correspondence to: *Director of Planned Giving, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101.*

CALENDAR

Summer Quarter June 19-September 1, 1978

June 19 Registration for summer session
June 20 Classes begin
July 4 Independence Day
August 25 Classes end; research and clinical training continue
August 28-September 1 Examinations

Fall Quarter September 18-December 8, 1978

September 12 Faculty/Staff dinner
September 12-13 School of Psychology faculty counseling
September 14-15 Faculty retreat
September 18-22 Matriculation and registration for students. Orientation to seminary and the first sessions of MN 500 begin for new students. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session.
September 18-22 School of World Mission orientation
September 20 School of Psychology comprehensive exams
September 22 School of Psychology student/faculty retreat & dinner
September 25 Classes commence for returning students
October 13 D. Min Program Sheet due
November 10 Veterans Day
November 13-17 School of Psychology faculty counseling and programming appointments
November 23-24 Thanksgiving recess
November 27-December 1 Registration for winter quarter
December 1 Classes end; research and clinical training continue
December 4-8 Quarterly examinations
December 11-January 1 Christmas recess

Winter Quarter January 2-March 16, 1979

January 2 Classes begin
January 31 Ph.D. (Theology, Missiology) dissertation first draft due
February 19 Washington's Birthday
February 26-March 2 School of Psychology faculty counseling and programming appointments

March 5-9 Registration for spring quarter
March 9 Classes end; research and clinical training continue
March 12-16 Quarterly examinations
March 14 Th.M. (Theology) dissertation first draft due
March 19-23 Spring recess

Spring Quarter March 26-June 8, 1979

March 26 Classes begin
April 3-12 School of Theology, Ph.D. comprehensive exams
April 12 D. Min. Dissertation first draft due
April 13 Good Friday
May 14 Dissertation final copy in library
May 28 Memorial Day
June 1 Classes end; research and clinical training continue
June 1 Baccalaureate
June 4-8 Quarterly examinations
June 9 3p.m. Commencement

Summer Quarter June 18-August 31, 1979

June 18 Registration for summer session
June 19 Classes begin
July 4 Independence Day
August 24 Classes end; research and clinical training continue
August 27-31 Examinations

Fall Quarter September 17-December 7, 1979

September 11 Faculty/Staff dinner
September 13-14 Faculty retreat
September 17-21 Matriculation and registration for students. Orientation to seminary and the first sessions of MN 500 begin for new students. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session.

September 17-21 School of World Mission orientation
 September 19 School of Psychology comprehensive exams
 September 24 Classes commence for returning students
 October 13 D. Min. Program Sheet due
 November 12 Veterans Day
 November 13-16 School of Psychology faculty counseling and programming appointments
 November 22-23 Thanksgiving recess
 November 26-30 Registration for winter quarter
 November 30 Classes end; research and clinical training continue
 December 3-7 Quarterly examinations
 December 10-January 1 Christmas recess

Winter Quarter January 2-March 16, 1980

January 2 Classes begin
 January 31 Ph.D. (Theology, Missiology) dissertation first draft due
 February 18 Washington's Birthday
 February 25-29 School of Psychology faculty counseling and programming appointments
 March 3-7 Registration for spring quarter
 March 7 Classes end; research and clinical training continue
 March 10-14 Quarterly examinations
 March 12 Th.M. (Theology) dissertation first draft due
 March 17-21 Spring recess

Spring Quarter March 24-June 6, 1980

March 24 Classes begin
 April 1-11 Ph.D. (Theology) comprehensive exams
 April 11 D.Min. dissertation first draft due
 April 4 Good Friday
 May 15 Dissertation final copy in library
 May 26 Memorial Day
 May 30 Classes end; research and clinical training continue
 May 30 Baccalaureate
 June 7 3 p.m. Commencement
 June 2-6 Quarterly examinations

1978

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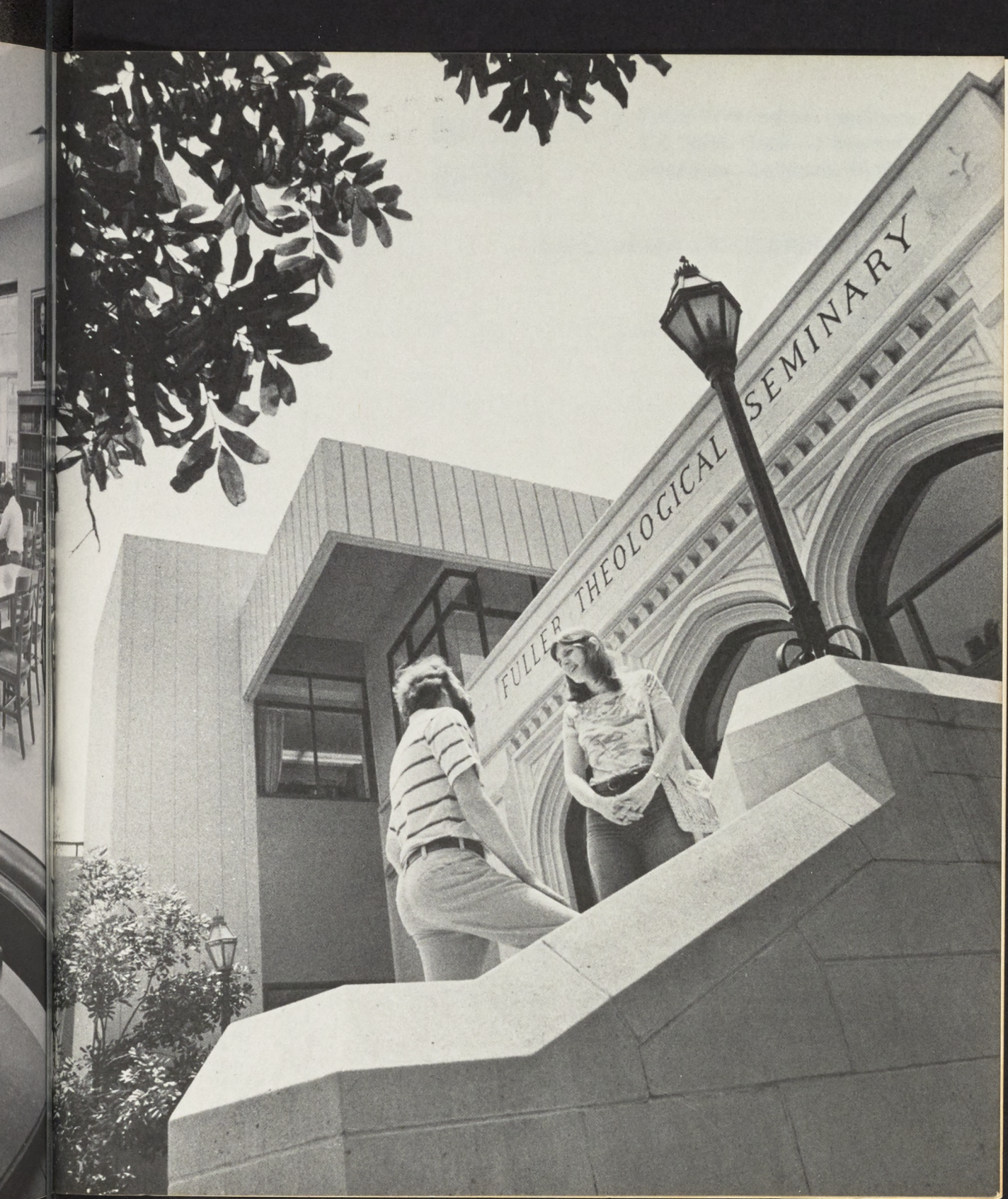
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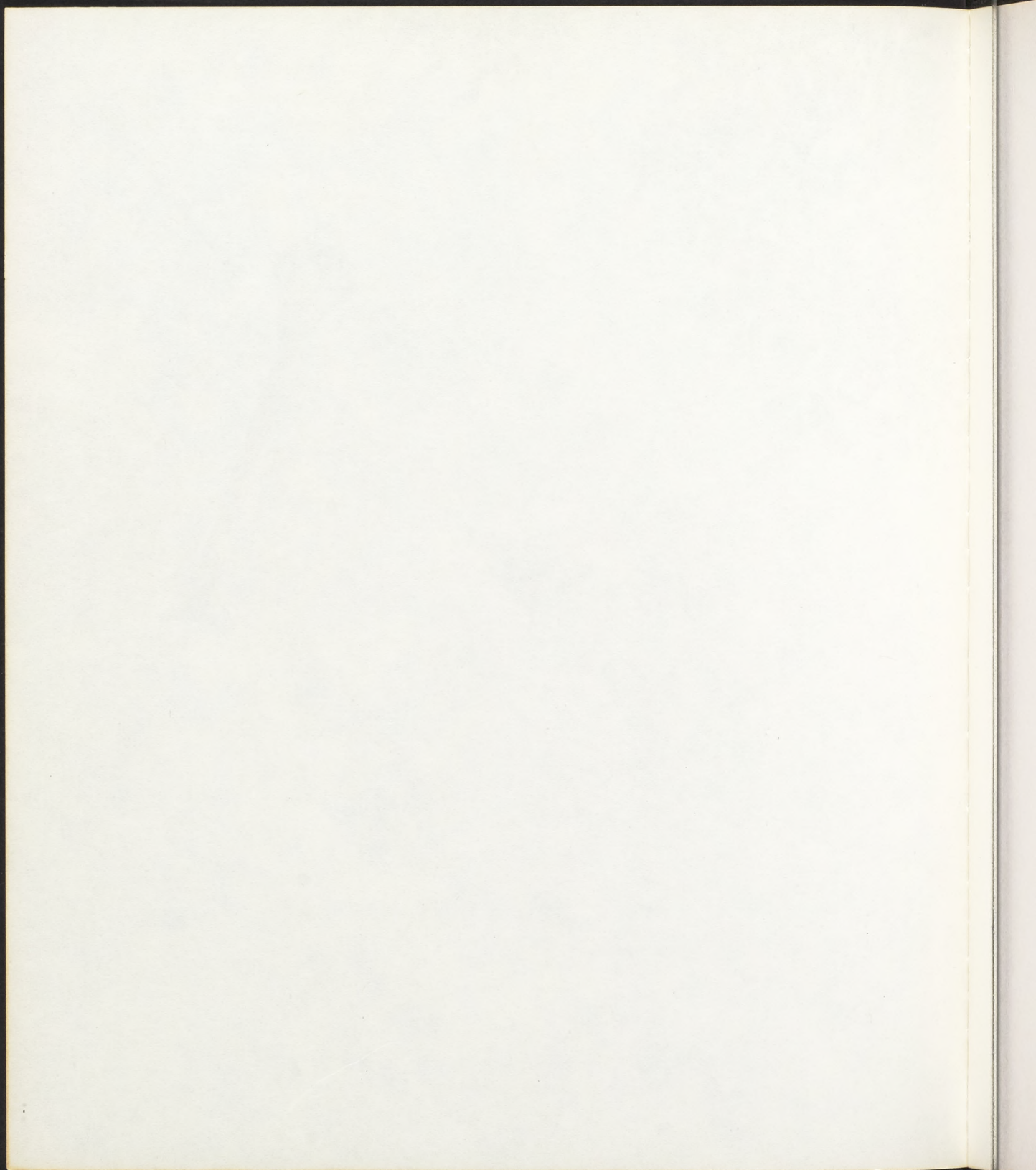
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Pages 25, 26, 27 and 28 by Richard A. Loomis.

**Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101**







Tear out and mail this preliminary application for admission to:
ADMISSIONS, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, CA 91101



Graduate Schools of
THEOLOGY
PSYCHOLOGY
WORLD MISSION



Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101

PRELIMINARY APPLICATION

Name _____ Date _____
First Middle Last

Present
Address _____
Street & Number City State Zip Telephone

Permanent
Address _____
Street & Number City State Zip Telephone

If admitted, when do you plan to enter? _____

Check degree program in which you have the most interest to receive an application form.

School of Theology

- ☐ Unclassified (Students who wish to take courses but have no degree program in mind.)
- ☐ Master of Divinity (M.Div.)
- ☐ Master of Arts (M.A.)
- ☐ Master of Arts, Marriage and Family Counseling concentration (including practicum) (M.A.)
- ☐ Theological Studies program for Black Ministers
- ☐ Theological Studies program for Hispanic Ministers
- ☐ Doctor of Ministry (D.Min.)
- ☐ Master of Theology (Th.M.)
- ☐ Doctor of Philosophy (Ph.D.)
- ☐ Extension

School of World Mission

- ☐ Certificate of Achievement in Missiology in Cross-Cultural Studies
- ☐ Master of Arts (Missionary Candidate Program) (M.A.)
- ☐ Master of Arts in Missiology (M.A.)
- ☐ Master of Theology in Missiology (Th.M.)
- ☐ Doctor of Missiology (D.Miss.)
- ☐ Doctor of Philosophy in Missiology (Ph.D.)

School of Psychology

- ☐ Doctor of Philosophy (Ph.D.)

Public Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101



PRELIMINARY APPLICATION

Name: _____
Address: _____
City: _____ State: _____ Zip: _____
Phone: _____
E-mail: _____
I am applying for the _____ program.

I am applying for the _____ program.

- Statement of Interest**
1. I am interested in the _____ program because _____
2. I am interested in the _____ program because _____
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10. I am interested in the _____ program because _____

- Statement of Work History**
1. I have worked for _____ for _____ years.
2. I have worked for _____ for _____ years.
3. I have worked for _____ for _____ years.
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10. I have worked for _____ for _____ years.

- Statement of Education**
1. I have completed _____ years of school.
2. I have completed _____ years of school.
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9. I have completed _____ years of school.
10. I have completed _____ years of school.

Public Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101. Phone: (818) 795-1351. Fax: (818) 795-1352. E-mail: info@pts.edu

Tear out and mail this preliminary application for admission to:
ADMISSIONS, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, CA 91101



Graduate Schools of
THEOLOGY
PSYCHOLOGY
WORLD MISSION



Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101

PRELIMINARY APPLICATION

Name _____ Date _____
First Middle Last

Present Address _____
Street & Number City State Zip Telephone

Permanent Address _____
Street & Number City State Zip Telephone

If admitted, when do you plan to enter? _____

Check degree program in which you have the most interest to receive an application form.

School of Theology

- ☐ Unclassified (Students who wish to take courses but have no degree program in mind.)
- ☐ Master of Divinity (M.Div.)
- ☐ Master of Arts (M.A.)
- ☐ Master of Arts, Marriage and Family Counseling concentration (including practicum) (M.A.)
- ☐ Theological Studies program for Black Ministers
- ☐ Theological Studies program for Hispanic Ministers
- ☐ Doctor of Ministry (D.Min.)
- ☐ Master of Theology (Th.M.)
- ☐ Doctor of Philosophy (Ph.D.)
- ☐ Extension

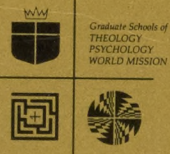
School of World Mission

- ☐ Certificate of Achievement in Missiology in Cross-Cultural Studies
- ☐ Master of Arts (Missionary Candidate Program) (M.A.)
- ☐ Master of Arts in Missiology (M.A.)
- ☐ Master of Theology in Missiology (Th.M.)
- ☐ Doctor of Missiology (D.Miss.)
- ☐ Doctor of Philosophy in Missiology (Ph.D.)

School of Psychology

- ☐ Doctor of Philosophy (Ph.D.)





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